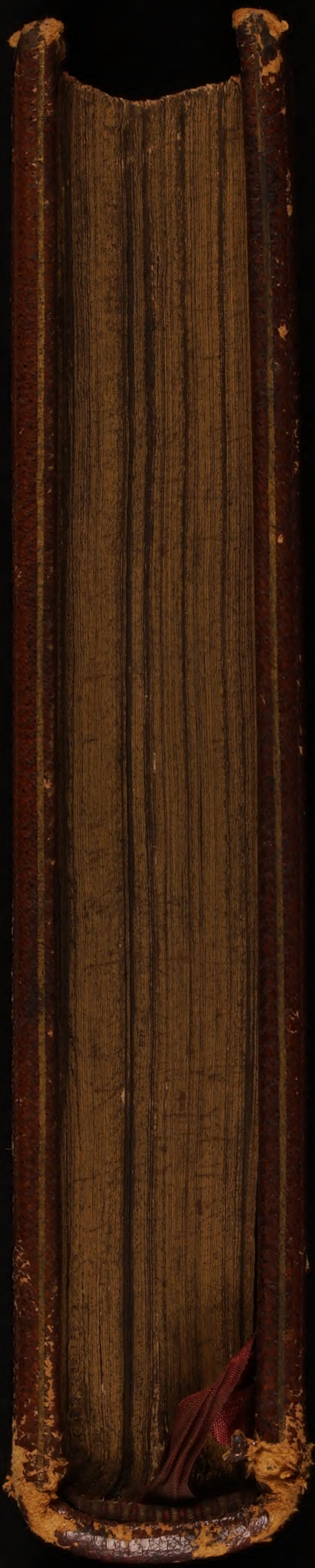
A. BOORDE'S

BREUIIARY OF

HEALTHE.

1547





Edward Huth,

Wykehurst Park.

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The Breuiary of Healthe, for all maner of sickenesses and diseases the which may be in man or woman, doth folowe. Expressyng the obscure termes of Greke, Araby, Latyn, and Barbary, in Englische concernyng Physicke and Chierurgerie, compyled by Andrewe Boorde, of Physicke Doctour, an Englische man.

Anno. M D. L II.



☞ A prologe to Phisicions.



Gregious doctours and maysters of the Eximiouse and Archane Science of physicke, of your Urbanitie Exasperate not your selfe agaynste me for makynge of this lytle volume of Phisycke. Consyderynge that my prętence is for an vtilitie and a common welth. And this not onely, but also I do it (for no detriment) but for a prefferment of your laudable scyence, that euery man shulde esteme, repute, and regarde the excellent faculty. And also you to be extolled and hyghly to be prefferred, that hath, and doth study, practyse, and labour, this sayde Archane science, to the whiche none inarciouse persõs can nor shal atteine to the knowledge: yet this notwithstandynge, fooles and incipient persons, ye and many the which doth thynke them selfe wyse (the which in this facultie be fooles in dede) wyl enterpryse to smatter and to meddle to mynyster medecynes, and can not tell howe, when, and at what tyme the medecyne shulde be mynystred, but who is bolder then blynde Bayerde, for a Ladye, a gentylwoman, a blynde prest, a fye on such a one now a dayes, wyl practyse other by a blynde booke, eyther els that they haue bene in the company of some doctoure of Physycke, or els hauyng an Auctour of Phisicke, or Auctours, and wyll minister after them, and can not tel what the auctour ment in his ministration. The Philosopher sayth, when the Phylosopher doth make an ende, the Phisicion doth begin, where shal he or she begyn that can but wryte and rede, and doth vnderstande lytle learnyng or none. O lorde what a great detriment is this to the noble science of phisicke, that ignorraunt persons wyl en-

terpyse to medle with the ministracion of phisicke, that Galen, prince of phisicions in his Terapentike doth reprehende and disproue, sayeng. If Phisicions had nothyng to do with Astronomy, Geomatry, Logycke, and other sciences, Coblers, Curryars of lether, Carpenters and Smythes, and al such maner of people wolde leaue theyr craftes, and be Phisicions, as it apperech nowe a dayes that many Coblers be, fye on such ones, wherupon Galen reprehended Tessalus for his ignorannce: for Tessalus smattered and medled with Phisicke, and yet he knewe not what he dyd, as many doth nowe a dayes, the whiche I maye accompte Tessalus fooly the dyscyples. Auenzoar sayth, euery Phisicion ought to knowe fyrst lernynge and then practyse, that is to say, fyrst to haue grammer to understand what he doth rede in latin. Then to haue Logycke to dyscusse or dyffyne by argumentacion the truth from the falshod, & so econuerso. And then to haue a Rethoryche or an eloquente conge, the which shulde be placable to the herers of his worzdes. And also to haue Geomatry, to ponder and way the dregges or porcions the whiche ought to be ministred. Arythmetrycke is necessary to be had, concernyng numeration: but aboue al thinges next to grammer a Physicion muste haue surely his Astronomye, to knowe howe, whē, & at what time euery medecine ought to be ministred. And then fynally to knowe natural philosophy, the which consysteth in the knowledge of natural thynges. And al these thynges had, then is a man apt to study Phisicke by speculacion. And speculacion obteyned, then boldely a man may practyse Physicke. And who so euer he or she be that wyll practyse Physycke in minystrynge medecines, not hauynge these aforesayde sciences, shall kyll manye moze then he shall

saue

saue, for and any such blynde Phisicion helpe or heale one person, the perso so healed is healed more by chaūce then by any cunnyng, euen lyke as the blynde man doth cast his staffe, peraduenture he hyt the thynge that he doth cast at, perauenture nat hyt it, wherfore I do aduertyse euery man and woman, of what degre or estate so euer they be, lackynge the speculacion of phisycke, to beware to ministre medecines, although they take nothyng for theyr labour, nor for the medecines, for if they haue not a doctours lernyng, and also knowynge theyr symples howe they shall compounde them, and what operacion they be of, and howe, and whan, and at what tyme they shulde be mynistred, suche ignorant persons may do greate harme, although they do thynke no euyl, and let them thynke and make the best they can, yet for theyr presumptton they shal offend both god and man. There be some blynde phisicions that wyl excuse them selfes sayeng, that they do folowe theyr boke or bokes, nay, nay, it is not so, for they do folowe theyr folysshe presumptuous mynde, for yf doctours of phisicke shuld at all tymes folowe theyr bokes, they shulde do more harme then good. And some blynde Physycyons wyll saye, I was taught of such a doctour to practyse this thynge and that thynge, suche practysynge doth kyll many men that myght lyue many yeres. Wherefore to conclude I aduertise al marcyous Phisitions to beware heareafter in the ministracion of interyal medecines, for they do not only offende God and theyr neyghbour, but also they offend the kynges actes and lawes, the which wylleth and commaundeth with greate penalytie that no man shulde enterpryse to medle with Phisicke, but they which be learned and admytted, as it doth appeare more largelyer in the Introduction of knoweledge, de-

fyrynge all maner of Phisitions to be contented and to practyse them with this my writynge, for in this matter I haue nowe discharged my consyence in shewynge the truth as god knoweth, who sende al maner of Phisicions a true knowledge in Phisicke, that they the whiche be sycke and diseased may haue a remedy. Amen.

☞ A Proheme to Chierurgions.

CHierurgy is a laudable science, and worthy to be estemed and regarded for the greate vtilitie of it, for it is a science vrgente, nedefull, and necessary for the preseruacion of mans lyfe, wherefore maysters of Chierurgy: ought to be expert in theyr facultie, hauynge good wyttes and memory, euermore to be dylygent and attendable about theyr cures, and to be of a good iudgement in the knowynge of the disease, and to minister such salues and medecines as is accordynge to the infirmytie, syckenes, or sore. Also they must haue a good eye and a stedfast hande, for Chierurgy taketh the name of. ii. wordes of Greke, of Chier, whiche is an hande, and of Ergasomei, whiche is operacion, whych is to saye, operacion or worckynge with the hande, for Chierurgy cõsystethin worckyng medecines and other necessary thinges concernynge the scyence with the hande. Also Chierurgions ought to be wyse, gentyll, sober, circumspect and lerned, and not dronken, and to promyse no more then they be able to perfourme with goddes helpe, and not to be boystiouse about his pacientes, but louyngly to comforte theym. Also euery Chierurgyon ought to knowe the complexion of his paciente, and to consyder the age, the weakenes, and strength, and dylygentlye to consyder yf the syckenes, sore, or impediment, be per

ticulēr by hym selfe: or els that it haue any other infirmytie concurrant with it: or els that the sickenes in the exteriall partes haue any fedynge from the interial partes, and that they be circumspecte in insicyons and Scarifications and Flebothomy, and sure in Anothomy, and in no wyse to let bloud in anye partycular place, there where the signe hath any dominion. Forthermore Chierurgions muste be circumspecte in serchynge greene woundes that be festered and fystyled, and that they clense and scoure the woundes from al corupcion, and that they heale not the woundes to quickely, makynge the wounde whole aboue, and false vnderneth. And in any wyse let them be sure in serchynge of the depnes of woundes and fystules, and accordyng to the depnes to make the tentes. Moreouer Chierurgyons muste knowe the oposicion and the coniunction of the mone, and in what signe the moone is in euerye daye, and to knowe what signes be attractyue, what sygnes be recentyue, what signes be expulciue, and what signes be dygestyue. Also they must knowe the operacyon of all maner of breades, of drinkes, and of meates. And to haue euer in a redynes theyr instrumentes and theyr salues, and theyr oyntmentes, and in periculus causes one Chirurgion ought to consult with an other, and to haue the councell of a doctour of phisicke, for there is no man can be to sure to helpe a man, as god knoweth, who kepe vs all. Amen.

¶ A Preamble to sicke men and to those that be wounded.

I Do aduertise euery sicke man, and al other men the which hath any infirmitie, sickenes, or impediment, aboue all thynges to pacyfye hym selfe, or to arme hym selfe with pacyence, and to fyxe his harte and

mynde in Chriſtes death and paſſion, and to call to his remembrance, what peynes, what aduerſyte, and what penury, and pouerty Chryſt dyd ſuffer for vs. And he that can thus pacyfy him ſelfe, and fele his owne peyne in Chryſtes paſſyon, ſhall mittigate his peynes and anguyſhe, be it neuer ſo greate. And therefore let euery ſycke perſon ſtycke as faſt to Chriſte in his peynes and ſickenes, as Chriſt dyd ſtycke faſt to the Croſſe for our ſinnes and redempcion. And then if the pacient wyl haue any councell in Phiſicke: fyrſte let hym call to him his ſpirituall Phiſicion, which is his gooſtly father, and let him make his conſcience cleane, and that he be in perfyte loue and charitie, and yf he haue done any wronge, let him make reſtitucion yf he can, and yf he be in dette, let him loke to it, and make a formal wyl or teſtament, ſettyng euery thynge in a dewe order for the welth of his ſoule, wyſe men be ſure of theyr teſtamentes makynge many yeres before they dye, and doche renewe it once a yere as they increaſe or decreaſe in gooddes or ſubſtance. All theſe aforeſayd thynges gooſtly and godly prouided for the ſoule. Then let the pacient prouyde for his body, and take councel of ſome expert phiſicion, howe & in what wyſe the body may be recouered of his infirmitie, and than to commyt his body to the induſtry of his Phiſicion, and at al tymes redy to folow the wil, mynde, and councell of his Phiſicion, for who ſo euer wyll do the contrary, ſaynt Auguſtine ſayth, Seipſum interimit qui precepta medici obſeruare non vult, that is to ſaye. He doth kyll hym ſelfe that doth not obſerue the commaundement of his Phiſition. After al this, marke this matter well, that yf there be anye Phyſycyon or Chierurgyon, whiche is with any ſycke man, woman, or chylde, lette no man diſquiet theym that be in the

houſe

house, nor tell theym what they shoulde do, let euery person be tendable aboute theym, and do as they shall commaunde them. And let euery man in the house plese and serue the Physicion or Chierurgion honestly, and lette theym lacke nothynge, to the ende that they maye be the more dylygent to do the thynge that they go about: whiche is to recouer the sycke person, for and yf the Physycion or the Chierurgion be checked, and not gentely intreated, I haue no more then they do cõmaund it wyll discourage them so muche, that they wyll haue no ioy nor pleasure to do theyr cure. I had rather not to meddle with Physicions and Chyerurgions then to haue them, yf I shulde dysplease them: for yf they be dysplesed, there is neither Lorde nor Lady nor no other person can haue any seruyce or pleasure of theym, for this matter loke forther in the Introduction of knoledge, and there shall you see what is good both for the soule and body in god. Amen.

¶ The preface to the readers of this boke.

Gentyll readers, I haue taken some peyne in makyng this boke, to do sycke men pleasure and whole men profyte, that sycke men may recuperate theyr health and whole mẽ may preserue theym selfe frome syckenes (with goddes helpe) aswell in Physicke as in Chierurgy. But for as much as olde auncyent, and autentyke auctours or doctours of Physicke in theyr bokes doth wryte many obscure termes, geuyng also to many and dyuerse infirmyties, darke and harde names, dyffycyle to vnderstande, some and mooste of all beynge Greeke wordes, some and fewe beynge Araby wordes, some

beynge Latyn wordes, and some beynge Barbarus wordes. Therefore I haue translated all suche obscure wordes and names into Englyshe, that euery man openlye and apartly maye vnderstande them. Furthermore all the aforesayde names of the sayde infirmites be set togyther in order, accordynge to the letters of the Alphabete, or the. A.B.C. So that as many names as doth begyn with A. be set together and so forth, all other letters as they be in order. Also there is no sickenes in man or woman, the whyche maye be frome the crowne of the head to the sole of the fote, but you shall fynde it in this booke, aswell the syckenesses the whych doth parteyne to Chierurgy as to phisicke, and what the sickenes is, and howe it doth come, and medecynes for the selfe same. And for as much as euery man now a dayes is desyrous to rede briefe and compendious matters. I therefore in this matter pretende to satisfye mens myndes as much as I can, namynge this booke accordyng to the matter, which is. The Breuiary of health: and where that I am very briefe in shewynge briefe medecines for one sickness. I do it for two causes The fyrst cause is, that the Archane science of physycke shulde not be to manifest and open, for then the Eximyous science shulde fal into greate detrimente, and doctours the whiche hath studied the facultie shulde not be regarded so well as they are. Secondaryly if I shulde wryte all my mynde, euery bongler wolde practyse phisycke vpon my booke, wherfore I do omyt and leue out many thynges, reynquyshynge that I haue omytted to doctours of hygh iudgement, of whom I shalbe shēt for parte of these thynges that I haue wrytten in this booke: howe be it in this matter I do sette God before mine eyes and charitie, consyderynge that I do wryte

this

this boke for a common welth, as god knoweth my pre tence, not onely in making this boke, but al other bokes that I haue made, that I dyd neuer loke for no reward neyther of Lorde, nor of Prynter, nor of no man lyuing, nor I had neuer no reward, nor I wyl neuer haue none as longe as I do lyue, God helpynge me, whose perpe tuall and fatherly blessynge lyght on vs all. Amen.

☞ The Apendex to all the premisses that foloweth.

LOrdes, Ladies, and Gentylmen, learned and vnlerned, of what estate or degree so e uer you be of, thynke not that no man can be holpen by no maner of medecynes, yf so be God do sende the sickenes, for he hath put a tyme to euery man, ouer the which tyme no man by no art nor science can not prolonge the time: for the nōber of the monthes and dayes of mans lyfe God knoweth. But this aforesayde tyme, these monthes and dayes a man may shorten or abreuiate many wayes concerning that god hath geuen man in this lyfe free wyl, the whi che of his ryghteousnes as longe as we do lyue he can not take it awaye from vs. Nowe we hauyng this free wyll, dyuers tymes we do not occupy it to the wyll of god as it appereth both for soule and body, we do kyll our soules as much as doth lye in vs, when that we do breake any of his commaundementes, or do synne dead ly, for that matter he hath prouided a spirituall mede cine, whiche is repentaunce with penaunce. Also we do kyll our bodyes as much as lyeth in vs (excepte that a man do kyl hym selfe wylfully) as many dayly doth (contrary to Goddes wyll) as wel the one as the other when a manne doth abreuiate his lyfe by surfettynge,

by

bydzonkennes, by pencyfulnes, by thought and care, by takynge the pockes with women, and lepzousnes, and many other infectious sickenesses, beisde robbyng, fyghtyng, kyllyng, and many other myschaunces, whi che is not goddes wyl that such thinges shuld be done, but God knowynge at the begynnyng of the creacion of the wozlde, that man wolde be pzone many wayes to abzeuiate his lyfe, made then pzouision that man might be holpen, by his grace, and then the vertue the whiche he dyd gyue to herbes, wedes, trees, rootes, frutes, and stones. The pzopertie and vertue of the whiche, fewe men oz none doth knowe them, except doctours of phisicke, and such as doth Labour to haue the knowledge of theyz operacions. And this knowledge notwithstandynge let no man thynke that there is no Phisicion noz Chierurgion can make a man sodenly whole of his infyzmytie as Chzyst and his disciples and manye other sayntes dyd, foz they must haue leysure tyme and space as theyz lerning and pzactise is, foz sycke men, and wozmen be lyke a pece of rustye harnys, the whiche can not be made bzyght at the fyzst scourynge, but lette a man continewe in rubbynge and scourynge, and than the harnys wyll be bzyghte, so in lyke maner a sycke man can not be made whole of his malady oz syckenes the fyzst day, but he must continewe with his medecines. But here let euery man that is sycke, beware of blynd Phisicions and Chierurgions the which be ignozaunt and can not tel what thynges doth parteyne to their science, and therfoze let al men beware of vagabundes and ronagates that wyl smatter with Phyysicke, foz by such persons many sycke men haue ben decepued the moze pytie God knoweth, who helpe vs al nowe and euer. Amen.

The

¶ The fyrst Chaptere doth treate vpon Abstynence.

ABstinencia is the latyn worde. In Greeke it is named Apochi. In Englyshe it is named Abstynence, or fastyng, or forbearynge of meates and drynkes. There be many maner of fastynges. The fyrst fastyng is not to eate eyther meate or drynke. And this fastynge ought to be vsed after replecion, or surfetyng for a tyme. The seconde Abstynence is to eate one mele a day or elstwyse a day, and this is not properly Abstinence, but it may be called Temperance. The thyrd Abstinence is inuoluntary, for many men wolde eate meate if they had it, and therfor nolens volens, they do asteine. The.iiii. Abstinence, is when a man for deuotion, or by cõmaundement of the church doth absteyne from flesche, kepynge one meale a day, which is laudable. How be it to be longe fastynge, or fastynge to much, it dryeth and macerateth the body, it maketh the colour salowe, it doth ingender melancoly humours, and it doth hurt the syght, and it claryfyeth the body. This notwithstandyng, Abstinence is the most perfitest medecine that can be after replecion or surfet. And then yf it be moderate, it doth consume superfluities, and in consumynge them, it doth claryfye the humours, and so consequently it maketh the body fayre coloured, and not onely kepeth out sickenes, but also where sickenes is entred nothyng more helpeth, vsed at the beginning of the sickenes: wherfore Abstinence moderately vsed is of a hygh efficacitie for the sauety of mannes bodye. And there is not so greate a detryment to mannes bodye, as is replecion or surfetynge.

Abstinece

And

And who so euer he be that vseth not temperance in eating & drynkyng, liueth a beastly lyfe. And man hauyng wyt and reason to gouerne hym selfe, shuld kepe a dewe order in eatynge and drynkynge, for sauegarde of his soule and body.

☞ The seconde Chapitre doth shewe of the Abhorrynge of a mans stomake agaynste meate or drynke.

Abhorrig of a mans meate.

Abhominacio stomachi, or els fastidium stomachi, be the latin wordes. In Englyshe it is named the abhorrynge of the stomake, for many men and women beynge sycke or deseased, theyr stomakes doth abhorre the syght of meate, or the sauer of meates and drynkes.

☞ The cause of this impediment.

¶ This impedimente doth come of debylite of the stomake and wekenes of the brayne. And dyuers tymes it doth come by corrupt humours, the whiche be in the stomake. And otherwhyle it doth come by replecion, and otherwhyle by ouermuch and wylful fastynge, but as for fastyng, that rule now a dayes nede not to be spoken of, for fastynge, prayer, and almes dedes, of charytie, be banyshed out of al regions and prouinces, and they be knockynge at paradyse gates to go in, wepynge and waylynge for the Temporaltye and spiritualtye, the which hath exyled them.

☞ A remedy for them the whiche doth abhorre theyr meate, thorowe debylytie and sicknes.

☞ Who so euer he or she be, the which doth abhorre any meates or drynkes, let them vse to eate the confection, de aromatibus, the confection of xiloaloes, and al odiferous & redolent sauours dothe comfort the stomake, the hart and the brayne, for this matter loke in the Chapytre of the stomake, or stomachus.

The

☞ The. j. Chapiter doth shewe of Abhorsion, whiche is when a woman is delyuered of her chylde before her tyme.

Abhorsion.

ABhorsus or Abhortus, be the latyn wordes. In englyshe it is named Abhorsion. And that is when a woman is delyuered of her chylde before her tyme. Or els Abhorsion is also, when a chylde is cut out of the mothers bely.

☞ The cause of Abhorsion.

¶ Abhorsion doth come many wayes. Fyrst it maye come by ventosite and lubricite of humours in the matryx. Or it maye come by a greate feare or by extreme thought, or by extreme syckenes, or death, it doth come also by a strype, or a stroke, or a fall. Also it may come by receptes of medecines, as by extreme purgacyons, pocions, and other laxacyue drynkes, of the whiche I dare not to speake of at this tyme, lest anyghte woman shulde haue knowledge, by the which wylfull Abhorsion may come of the multitudenes of the flowers of a woman.

☞ A remedy for Abhorsion.

¶ I do aduertyse euery good woman to beware of all maner of thynges aboue rehersed. And to beware what medicines they doo take: except it be of & by the councel of expert doctours of physicke.
¶ If it do come of the Lubricite of humours in the matrix, vse Peralogodian.
¶ If it do come of the multitudenes of the flowers, take of the iuyce of saynt Johns worte; and of the iuyce of planten, of eyther lyke porcion, & drynke it with red wyne, & wyne elegant. ix. dayes.
¶ If it come of ventolite. Take of Anys sedes, of Fenell sedes, of zedual, of eche the weyght of. xii. ℈, of Comyn sedes the weight of. iii. ℈, of Organum, of Calamintes, of eche the weyght of. viii. ℈ make fyne poudre of all this, and drynke oc it with white wyne, or stale ale. ix. dayes mornyng and euenyng. And let boyes, folysh men, and hasty men: the which be maryed beware howe that they do vse theyr wyues when they be with child. And let womē the whiche be with child beware of any occasiō that shuld make Abhorsiō.
¶ For Achante, loke in the Chapitre named Spina.

The

¶ The.4. Chapiter doth shewe of a skurfe in the skyn of the hed.

A skurfe.

ACor, or Acoris, be the greeke wordes, Furfur, is the latin worde, Acora, is the Barbarus worde, in englyshe it is named dandruffe, or a skurfe in the head lyke bran or otmel, the which doth penetrate the skyn of the head, makynge lytle holes, differynge frome an other infirmytie in the skyn of the head, named Fauus, as it shall appeare in the Chapitre of Fauus.

☞ The cause of this infirmitie.

¶ This infyrmitie doth come chorowe great humydytie and moistnes in the head, it may come also of a melancoly humour, or of a salt humour.

☞ A remedy.

¶ Take the gall of a Bull, and myxe it with byneger and anoynt the head. or els take of blanched Almons, and grynde them small and myxe them with white wine, and washe the heade. b. or, bi. tymes. Or els take of melylote. iii. vnces. of Fenugreke. ii. vnces, of blacke sope an vnce, seth this in water or wyne, and washe the head, b, or. bi. tymes.

¶ For Acrochordones, looke in the Chapitre of Anaslepsia.

¶ For Achinodis orexis, looke in the Chapitre named Canina appetencia.

☞ For Adustio, loke in the Chapitre named Combustio.

¶ The.5. Chapitre doth shewe of a wylde or runnynge skabbe.

A runnig skabbe

ACria, is the greeke worde, Celsus, doth name it in latin Fera scabies. In Englyth it is named a wild or runnynge skabbe, the which doth infest a man more in one tyme of the yere then in an other.

¶ The cause of this infirmitie.

This infirmitie cometh to man, after his complexion, by

by superabundant humours, or by lyenge with infectioule persons haupnge the sayde infirmitie, or by aryditie or dryneſſe of coler or melancoly, the whiche doth ingender a drye skabbe, which is the worſte amonges all the kyndes of skabbes.

¶ A remedy.

☞ Take Mercury mortified with fastyng spetyl. iii. bnces, incorporat it with the oyle of Bayes, and anoynt the body. Or els take Mercury mortifyed. iii. bnces, of the pouder of Brymstone. ii. bnces, of the pouder of Enula campana. ii. bnces, confecte this togyther with Barowes greece and anoynt the body ofte.

¶ The. 6. Chapiter doth shewe of an impediment in the corner of the eye.

An impediment in the eye.

AEgylops, is the Greeke worde. In Englyshe it is a superfluous fleshe in the corner of the eye towarde the nose, where vnto corrupte humours be gathered. And if this impediment do encrease, and a remedy by tyme not had, it wyll fester and fystle, the whych is dangerous to meddle withall, for it doth stande in a daungerous place.

☞ The cause of this impediment.

☞ This impediment doth come thorowe a reumatyke humoure myxte with corrupte bloude, or it maye come with a stryppe, or hurte done in that place.

¶ A remedy.

☞ Fystle if it do come of reume or corrupte bloude, purge reume and bloude, as it doth appere in the Chapitres Reuma et sanguis. Yf it do come otherwyse be let bloude in a bayne named Mediana, and vse local medicines, as waters to mundifie the place, & than vse salues sanatiue.

¶ For Aegineta, loke in the Chapitre named Estara.

¶ The. 7. Chapitre doth shewe of Ulcerations.

A byle.

AGria, is the Greeke worde. In Latin it is named Vlcera. In Englishe it is named byles or botches

oz luch lyke apostumacions. A dyfference is betwyxte Acria and Agria: foz the one is with swellynge, and the other is with skabbes without swellynge.

¶ The cause of this infirmitie.

☞ This infirmyte commeth thozowe grosse and rauynous fedynge, oz els by cozruption of bloude myxt with flewme.

¶ A remedy.

☞ Fyrst purge fleume and clense the bloude, as it appereth in the Chapitres of Bloude & Fleume. Than make maturacions, & after that make incision, oz els a cozosiue, than abstract with playsters abstractiue the cozrupte matter, as it appereth in the Capitre of Vlcus oz Vlcera.

☞ The. 8. Chapitre dothe shewe of the greue sycknes, oz the grene Jaundes.

The grene Jauces.

AGriaca is no greke wozde, noz no latyn wozd, but a terme in philicke signifienge a sycknes named the grene sickenesse, oz the greene Jaunes, some Arabies doth vse this wozde.

☞ The cause of this infirmitie.

☞ This infirmyte commeth of cozruption of bloud and debylytie of nature, and fayntnes about the herte.

¶ A remedy.

☞ Take Cozdialles and restozatiues, and clense the bloude. as it appere moze plainely in the Chapitre of Sanguis. And foz this matter vse the syzop of Fumitozy, & the cõfection of Fumitozy.

¶ The. 9. Chapitre doth shewe of the white Mozphewe.

The whit Mozphew

ALboras, is an Araby wozde, and some do name it Albaras, it is named in Latin Morphea alba. In Englyshe it is named the whyte of Mozphewe.

☞ The cause of this infirmytie.

¶ This infirmyte doth come by defaute of nutrytyue vertue. And it may come by vsynge to much of Venus actes in youth.

Jrel

¶ A remedy.

☞ Take the rootes of Gencian made in fine pouder. Or take the iuyce of Gencian. iii, vnces, myxe it with white vynegre, & washe the face or place oft with it. Or els take a skarlet cloth and rubbe the face or place where the Morphewe is. And after that rub the face or place with Mandragor leues. And to bedwarde anoynt the face with oyle of the Alshe keyes. Or els take the rootes of Madder. iii. vnces stampe it with white vyneger, and rub the face or place with it.

¶ For Alchites, or as some saye Alsclites, loke in these wordes in the Chapitres named Asites and Hidroips.

For Albernaheth, loke in the Chapitre named Polipus.

¶ For Alaxos ligmos, loke in the Chapitre named Singultus.

¶ For Alsoach, loke in the Chapitre named Singultus.

¶ For Albugo, loke in the Chapitre named Argemata.

¶ The. xo. Chapitre doth shewe of a fistulus impostume in the corner of the eye. A postum in the eye.

ALgarab, is the Araby worde, Auicen doth name it Algaras. In Englyshe it is an impostume in the corner of the eye.

¶ The cause of this Apostumacion.

☞ This Impostume doth come of a Reumatyke humour myxt with corrupte bloude hauynge a recourse to the eye.

¶ A remedy.

☞ Take of the water of Roses, and of water of Plantaine, of eche an vnce, of Tutry prepared a dram and a half of the flowers of Myrtylles, an vnce and a halfe, of the leues of Houselyke or Syngrene, halfe an vnce, of Camphyre a drame and a halfe, of the white of Egges. iii. beate al this togyther in a morter, and put of the confection in the corner of the eye vpon the impostume.

¶ For Albugo, loke in the Chapitre named Argemita.

¶ Alcola is a Barbarus worde, loke for it in the Chapitre of Aphtis or Aphtas.

☞ And for Almusagarl, loke in the Chapitre of Almusar, for both the wordes hath one sygnification.

❧ And for Albugo, loke in the Extrauagantes in the ende of this boke.

¶ For Albaras, loke in the Chapitre named Allopecia.

✤ Albatin is a senowe the which doth growe out of the myddle of the spondyls, ioynynge to the pellicles of the kydnes.

¶ The.11. Chapitre doth shewe of the inflacion of the eyes.

Inflation of the eye.

ALinthifar, is the Araby worde. In latin it is named Inflatio oculorum or tumor palpebrum. And some doth name it Almusagari. In Englyshe it is named a Tumor, a swellynge or an inflation in the eyes.

☞ The cause of this infirmytie.

¶ This infirmitie doth come of rewme or els takynge of a vaperous humour coniunct with reume.

¶ A remedy.

☞ Fyrste purge reume as it doth appere in the Chapitre named Reuma. And ones or twyse a weke take of the pylles of Cochee. And beware of drynkyng of wyne or of other hote drynkes. And vse a good dyet, and syt not vp to late, and vse some labour or manuall occupacion to sweat at the browes, except it be in a tyme of infection, or whan any vniuersal syckenes is in a coũtre, then open not the poores, neyther by labour nor trauell, neyther by bathes, neyther by stuphes, nor suche lyke. And as I do shewe my mynde for this infirmite. Aboue all other thynges lette euery man beware of the premisses, rehersed in the tyme whan the pestilence, or the sweatyng syckenes, or feuers or agues doth reigne in a coũtre. For these syckenesses be infectiouse, and one man may infecte an other, as it dothe appere in the Chapiters named Scabies, morbus Gallicus. And specially in the dyatary of healthy. wherfore I wolde that euery man hauynge this boke, shulde haue the sayd dyetary of healthy with this boke, considerynge that the one booke is concurrant with the other.

❧ Blohosos is a bone in the backe.

¶ The.12. Chapitre doth shewe of one of the foure kyndes of Leprosy, named Allopecia.

A kynd of Leprosy.

ALopecia, is the greeke worde. Ophiasis, bothe the grekes and the latins doth vse that worde. The barbarous

barbarous worde is Alopecia. The Araby worde is Albaras. In Englyshe it is a soden fallynge of a mannes here of his heed and bearde, haupnge growynge vpon the skynne, vnder the heare an humoure lyke brau or otemel, and betwxt the synger is a whyte dzynes, it is named Alopecia, for as much as the worde is deriued of greke named Alops: which is in Englyshe a Fox, for a Foxones a yere hath that infirmitie shedyng his heare, hauing also a lytle skurfe vnder the heare vpon the skin

☞ The cause of this infirmitie.

☞ This infirmytie dothe come of the heate of the stomake and of the corruption of the brayne, for the skyn of the heade wyll stynke thorowe the vapozynge of euyll and corrupte humours. Also this infirmytie doth come dyuers tymes of the defaut of humidytie or moyst humours. And then the skurfe is lyke otemel, but some loketh whytyshe and other blackyshe.

¶ A remedy.

☞ Fyrst drynke no hote wynes, nor eate dry meates, nor lepe-rouse fyshes. Than shaue the head and berde, and anoynt the head with the grece of a Fox, Or els washe the head with the iuyce of Beetes. v. or. vi. tymes, or els stampe Barlyke and rub the heade with it, and after that washe it with vynegre, do this, v. or. vi. tymes. Or els make asshes of Barlyke and temper it with Hony and anoynt the head. Yf it do come thorowe any applaciõs, anoint the head with the oyle of bytter Almõs, or with the oyle of worm wode, or with the oyle of Spycnard, and such lyke oyles. Yf it do come other wayes, the oyle of Myrtylles is good, or the oyle of Galles or the oyle of Walnutes, or the oyle of Mayden heare.

¶ The. xz. Chapitre doth shewe of a Carbocle.

Carbocle

ALtoin is the araby worde. In greke it is named Althæa. In latin it is named Carbunculus. In Englyshe it is named a Carbocle or a botche, Carbunculus doth take his name of Carbo, which is to say in englishe a cole, for a cole beyng a fyre is hote, & so is a Carbocle.

¶ The cause of this infirmitie.

Most commonly a Carbocle doth come in the tyme when the pestylence doth reigne, or els when the ayer and the bloud is putrified and corrupted. This vlceracion and infirmitie most commonly doth breade in the emunctory places, there where the.iiii. pryncypall members hath theyr purgyng places the which be vnder the eare or chyne, or els about the arme holes or breste, or els about the secrete partes of a man or woman, or in the share, or thygh, or flanke. And of Carbocles there be.iiii. kyndes. The fyrst is blacke. The seconde is red The thyrde is of a glasse or a grenyshe colour. And the fourth is of a swarte or dym colour, The blacke colour cometh of melancoly and of a venemous matter. And therfore it is daungerous. The red colour of the carbocle commeth of a corrupte bloude. The glasse coloure commeth of coler, and the swart colour commeth of Coler, adusted. And yf the Carbocle do appere, and after that doth retourne to the body agayne, comonly it is an euyll sygne. And yf the sycke person do vomyt and be compuouent or slepyng. And the pulces subuerted and colde sweates with alteracion of coloure, with a vehement agewe, it is a sygne of death.

¶ A remedy as muche as I can tell.

☞ Before the sore by fyred, take purgacions accordyng to the age and strength of the persone and be let bloud with the councell of a doctour of phisicke, and as it is specified in the Dyetary of helthe And yf the sore be fyred, laye this playster to it. Take of Doues donge, iii. vnces, stampe it with vineger and laye it ouer the sore. And to breke the Carbocle take of Dasies halfe an vnce, of Cantarides the weyght of, ii. ß, stampe this togyther & laye it on the head of the Carbocle. Than take salues to drawe out the corrupcion, and other whyle mundyfy the sore with the iuice of Smalage. For this matter loke further in the Chapitre named Epidinua.

☞ For Ambustio, whiche is a scaldynge, looke in the Chapitre named Combustio.

For

☞ For Amor, a syckenes, loke in the Chapittes named Hereos.

¶ For Ambustio meretricis, loke after the Chapitre named Anastropha.

☞ The.14. Chapitre dothe shewe of lytle coznels in the roote of the tonge.

Coznels.

AMigdale, is the latin wozde. In englyshe it is lytle coznels in the roote of the tonge as some saye, but I do say it is.ii. fleshely peces, the which doth lye to the two vmples lyke the fashyon of an Almon.

¶ The cause of this infirmitie.

¶ This infirmitie doth come thozowe reume, the whiche doth discend from the head to the roote of the tonge. And otherwhile it doth come by hete of the stomake the whiche doth vapoz vp to the roote of the tonge. And it may come of dzynkynge to much of hote wynes and stroge ale.

¶ A remedy.

☞ Fyzste vse gargaryce, and then take sternutations, and purge the head and the stomake with pylles of Cochee. And beware of late dzynkyng and cuyll dyet, as surfetyng and dzynkyng of hote wynes and strongale, foz Omne nimium vertitur in vicium.

¶ The.15. Chapitre dothe shewe of one of the kyndes of the Fallyng syckenes.

ANalepsia, is the greke wozde. The barbarus wozd is named Analencia. In latin it is named Morbus caducus, and Morbus commicialis. In englyshe it is one of the kyndes of the fallynge sickenes. And they that haue this sickenes when they do fal they do not soine at the mouth, but they do defyle them selfe other by bryn oz by egestion, oz both at once.

A kynd of the falling syckenes.

¶ The cause of this infirmite.

☞ Many auctours in dyuers matters be of sundzy oppynyons, but foz this matter I do saye that foz as

much as it is one of the kyndes of the fallyng syckness, it doth take his ozyginall of a reumatike humour, opplatyng the celles of the bzayne, & the bzayne so opplated and stopped, the pacient lyeth pytefully vnto the tyme that nature hath remoued the cause.

☞ A remedy.

☞ Foz this matter a great circumspection must be had. First in the dyet of the pacient, foz the pacient not only in this kynde of the Fallyng syckenes, but in al other kyndes must absteyne from white meates, and befe, Hares flesshe, & benyson. Also they muste beware of clymyng bp to hygh places, they muste eat no salades, Garlyke, Ramsons, Onyons, Thybolles, oz Scalyons, oz suche lyke thynges: the pacient must refrayne frome eatynge of water foules, and from eatynge of the fatnes of fysshe, as eles, Conger and Salmon, oz suche lyke. And then vse the sedes and the rotes of Pyony as well in meates and dzynkes, as to were the rote and the sedes about the necke, and purge ofte the head and do as it is specified in the Chapitre named Epileptia.

¶ The. 16. Chapitre doth shewe of wartes.

Wartes. ACrochordones, is the greke wozde. The barbarus wozde is named Acroconides. In latin it is named Varuce. And some do name it Tubercula, looke in Tubercula. In Englysshe it is named wartes.

¶ The cause of this infirmitie.

☞ This infirmytie dothe come of grosse and euyll humours.

¶ A remedy.

☞ Fyzst with a payze of syssers cut of the heades of the wartes, and then rub them with Garlyke and bay salte stamped both togyther, do this. bi. oz. bii. tymes. And lay ouer them a lytle plate of leade. Foz this matter loke in the Chapitre named Tuber.

¶ Anchus is a croked elbowe, the barbarous wozde is named Ancha.

The.

¶ The.17. Chapitre doth shewe of a syckenes in the flesshe, the whiche is pusshed by lyke a sponge, the flesshe beynge softe and the skynne dankysshe.

A kynd of the hidropsy.

ANasarca or Iposarca be the greke wordes. In englysshe it is one of the kindes of Hidropsies, it is a waterysshe humour which runneth betwyxt the flesshe and the skyn. and some doth saye, it is in the flesshe and the skynne. And this infirmytie doth make the flesshe and the skyn to pusshe lyke a sponge and dothe make the flesshe dankysshe. Some auctours doth name this infirmytie Iposarca. And some do name it Sarcites.

☞ The cause of this infirmitie.

¶ This infirmitie doth come of a salte waterysshe humour.

¶ A remedy.

☞ Fyrste vse a precise dyet, not to eate contagious meates, than vse stuphes and esy purgacions, as it appereth in the Dyetary of helthe.

☞ The.18. Chapiter doth shewe of castynge vp of a mannes meate.

Vomytynge.

ANastropha is the barbarus worde. In greke it is named Anastrophæ. In Englysshe it is named, a vomytyng or castyng vp a mans meate as Catastropha, is a quicke castyng downewarde of a mans egestion or seege, for the one infyrmytie commeth not so faste vpwarde, but the other goeth as fast downewarde.

☞ The Cause of this infirmytie.

¶ This infyrmytie doth come thorowe greate repleccion of meates and drynkes, or els it commeth thorow the malyce of the stomake, or oflubryfaction of the intestines or intraples.

¶ A remedy.

☞ Fyrste mundifie the stomake with pylles of Cochee. And confortc the stomake with Dyagalanga, and vse odiferous sauours and good meates and drynkes and haue a mery hart, for pencifulnes dothe hurt the stomake

☞ For Anciloglossi, loke in the Chapitres of Balbuetes and in Mogilali.

¶ The.19. Chapitre doth shewe of burnyng of an harlotte.

Burnyng of an harlot.

AMbustio meretricis, be the latin wordes. In Englyshe it is named burnynge of an harlotte or of an hooze.

☞ The cause of this impediment.

¶ This impedymente doth come when a harlot dothe holde in her breth, and clapse her handes harde togither and toes in lyke maner. And some harlot doth stande ouer a chafyng dyshe a cooles into the which she doth put brymstome and there she doth perfume her selfe.

☞ A remedy.

☞ Yf a man be burnt with an harlotte and do meddle with an other woman within a daye, he shall burne the woman that he doth meddle with al. If one be burnt let them washe theyr secretes.ii.or.iii.tymes with white wyne, or els with sacke & water. And yf the matter haue continued longe, go to some expert Thierurgion to haue helpe or els the guttes wyll burne and fall out of the belly.

¶ The.20 Chapitre dothe shewe of a mannes breth or ende.

The breth

ANhelitus is the latin worde. In greke it is named Asthma. The Barbarus worde is Anelitus. And in Englyshe it is named the brethe or ende of man, the which otherwhyle doth stynke or hath an euyll sauour. And dyuers tymes in many men it is shorte that he must puffe and blowe and gape for wynd.

☞ The cause of this impediment.

¶ This impediment doth come from the brayne or els from the stomake, or els from the longes, yf it do come from the longes, loke in the Chapitre named Asthma, yf it do come out of the heade, reume whiche is putrifyed and corrupted, infectynge the brayne is the cause. And

yf

yf it do come by oꝛ thoꝛowe the thꝛote, it doth come of putrified humour of the ſtomake oꝛ elꝫ of coꝛruption of the longes.

¶ A remedy if this impediment come of the bꝛayne.

☞ Fyꝛſt purge the head and bꝛayne with a gargarice, and with pyllule Elephangine. And then vſe the Electurari de Gemmis, oꝛ a confection de Muſco, oꝛ Tiriaca diatceſſeron, foꝛ this matter loke in the Chapitre named Aſthma.

¶ A remedy if this impediment come of the ſtomake.

☞ Fyꝛſte purge the ſtomake with Yerapigra galem, Than take of Cloues the weyght of. bi. ℈, of Ligni aloes the weyght of. biii. ℈. of Galyngale, the weyght of. bi. ℈. make pouder of this & dꝛinke of it moꝛnyng and euenyng, as muche as an Haſell nutte. And vſe to chewe in the mouth a cloue without maces in the moꝛnyng, and after dinner, and to bedwarde.

¶ A remedy to pall oꝛ make ſwete the bꝛeth, whiche waye ſoeuer it do come.

☞ Fyꝛſte in the moꝛnyng eat oꝛ ſwalowe. ii. oꝛ, iii. cloues, and kepe betwyxt the gummes and the chekes. ii. cloues, oꝛ elꝫ do as I ſayde befoꝛe. Oꝛ elꝫ take of Sauery an vnce, of Galyngale halfe an vnce, of the wood of Aloes a quarter of an vnce, make pouder of this, and eat oꝛ dꝛynke a poꝛcion in the moꝛnyng, and a lytle after dyner, and as muche to bedwarde.

¶ The. xx. Capitre doth ſhewe of the ſquynce.

ANgina is the latin woꝛde. Sinachi oꝛ Chinanchi be the greke woꝛdes. The barbarus woꝛdes be named Squinancia oꝛ Quinancia. In englyſhe it is named the Squincy. The which is an impoſtume in the thꝛote the whiche doth let a man to ſwalowe other meate oꝛ dꝛinke. And diuers tymes it doth ſtop vp a mans wynd oꝛ bꝛeth. And there be. iiii. kyndes. The fyꝛſt kynd doth not appeare outwarde and that is death, excepte it be quickly cured. The ſecond kynd doth ſomwhat apeare moꝛe inward then outwarde, and that is not ſo daungerous as the fyꝛſt is. The thirde kynde doth appere both inward and outwarde, and that is not ſo periculus as the other be, howbe it, it doth continue longer then the other doth. The. iiii. kynde doth onely appere outwarde, and in it is no peryll. The

Squincy.

¶ The cause of this infirmitie.

This infirmitie doth come of Rewme ascendynge from the head to the thyote. And it maye come of vapo-rous humours descendinge frō the stomake to the thyote.

¶ A remedy.

☞ Thre thynges is requisite to helpe these infirmites: The fyrst is lettyng of bloude in a vayne named Cephalica. The seconde is to purge the head with the pylles of Cochee. And the thyrde is to vse gargarices, and to vse Clysters. And than let the pacient for a space absteyne frome meate, excepte it be of the brothe made of a chekyn, and let the pacient take Ydromel or Drimel. And take a lytle pece of porke or bacon, or els a lytle pece of a sponge, and in-tynct it in oyle olyue and tye about any of these thynges a strong threde and let the pacient swallowe in this matter and by and by pul it out agayne & be sure of the threde that he that shal do this feate in holdyng fast the threde, & to pul it out agayne quyckely.

¶ The .22. Chapitre doth shewe of the soule of man.

A soul'e. ANima, is the latin worde. In greeke it is named Psi chae. In englyshe it is named the soule of manne. The soule of man is the lyfe of the bodye, for when the soule is departed from the body, the body is but a deade thynge that can not se, heare, nor feele. The soule can not be felte nor sene, for it is lyke the nature of an An-gell, hauynge wyll, wyt, wysdome, reason, knowledge and vnderstandynge. And is partaker of good or cuyll, as the bodye and it doth or hath deserued or operated. The soule also is a creature made with man and con-nexed to man, for man is of .ii. natures, which is to say, the nature of the soule, and the nature of the body, whi-che is flesshe and bloud, the flesshe or body is palpyble and may be sene and felte. The soule is not palbyble nor can not be sene nor felt, but both beyng together nowe and shalbe after the generall resurrection in tyme to come, doth, and shal do, fele ioy or payne, &c.

It is not the soule onely doth make a man, nor the body of a man is a man, but soule and bodye connexed or ioyned together maketh a man. And the one decepered from the other be of .ii. natures as I haue sayd, vnto the tyme that they do mete againe at the day of dome. Therfore let euery man in this lyfe so prouide by the meryte of Chrystes passion that soule and body beynge perfite man may enter into euerlastynge ioy and glory to be in heauen with God. The electuary of Gemmis: and the confection named Alchermes be good to comforte the soule or the spirites of man, soule and body beynge together here in earth.

¶ The .23. Chapitre doth shewe of a mannes mynde.

ANimus, is the lain worde: In greke it is named Thimos. In englyshe it is a mannes mynde. The mynd of a man is very mutable and inconstant, more in one man then in another, but the moste parte myght be amended. A mynde.

¶ The cause of this Mutabilitie.

☞ This mutabylytie doth come throwe wauerynge and inconstant wyttes, lackynge loue and charytye to God, to a mannes owne selfe, and to his neyghbour, regardynge more other sensualytie, or prodigalytie, coueteys or lucre, then the welth and profyte of the soule. Ye the mynde of man is so occupied about worldly matters and businesses, that god and the soule of man is forgotten, by the whiche great daungers foloweth.

☞ A remedy.

¶ Fyrst let euery man reconcyle hym selfe in and to god, and not to set by the worlde, but to take the worlde as it is, not beyng parmanente no abydynge place, but to lyue as one shulde dye euery houre. And yf a man may haue this memory, he wyl not be mutable, nor set by the worlde, but be constant, hauynge euer a respect to god his creatour, and to his neyghbour, which is euery man where soeuer he dwell.

The

¶ The.24. Chapitre dothe shewe of a byle named ANTRAX,

A Felon.

ANtrax is the Latin wozde. In Englyshe it is named a Felon, and is lyke a Carbocle, but not so greate in quantitie oz substance.

☞ The cause of this infirmitie.

❧ This infirmitie doth come of a venemous matter, And otherwhyle it dothe come of interiall cause, oz of an exteriall cause. The interial cause doth come of some euyll humour, the exteriall cause doth come of some venemous stynkynge of a wozme.

¶ A remedy.

☞ Yf it do come of an euyll humour, eat Triacle & make a salue oz a playster of tryacle and laye vpon the place. Ot els take the white of a rawe egge and put in salte to it and beate it well togyther and make a playster.

¶ Foz Antiades, loke in the Chapitres named Glandule and Cherade.

¶ The.25. Chapitre doth shewe of a mannes ars oz fundement

An ars.

ANus, is the Latin wozde. In Greeke it is named Grans. In Englyshe it is a mannes ars, let euery man kepe that place clene. And let no man make no restryctions that nature wolde expell, other by egestyon, oz by vencolitie. In the afozesayde place is ingendzed the pyles oz Emerodes, Fystles, and Festures, Cankers, the Poxes, and Ficus in Ano, and dyuers tymes the lõgation which is the ars gut, doth fal out of the body, & otherwhile many mẽ can not kepe their egestiõ but sleping & waking they do defile thẽ selfe, foz al such matters loke in þ chapitres of the prenominated infirmites

¶ A remedy foz fallynge out of the fundement.

☞ Fyrst beware of takynge colde in that place. And beware of costyues, And kepe the ars and buttockes warme, And syt not on

the

the colde earth, nor vpon stone or stones, nor vpon no harde thig but take somwhat vnder the buttockes, not onely for fallyng out of the longacion, or ars gut, but for al other infirmites that may be in the longation ingendred.

☞ ¶ For fallyng out of the longacion.

☞ Take of Myrtylles.iii.vnces, of Juneper cut in small peces .iiii.vnces, seth it in water and washe the place. And after that make a perfume of Juneper and syt ouer it. Or els make a perfume of Benguyn, Myrre, or Frankincece. Or els take the in warde ryne or barke of an Oke, seth it in water with Galles & washe the place and dryncke of Galbanum with stale ale, and lay the substance of it to the nauyll, it is good for the fallyng of the moder. Also for the impedimentes in a mans fundemēt or ars is good to anoynt the place with oyle of Lynsedes.

¶ The.26. Chapitre doth shewe of an hote vlceracion in the rough of the mouth.

Aphtæ, is the greke worde, Alcola, is the barbarus worde, And Vlceratio in palato be the latin wordes. In englyshe it is nameda hote Vlceration in the rough or palat of the mouth. Vlcers

¶ The cause of this infirmitie.

¶ This byle, or vlceracion in the palace or the roughe of the mouth, is ingendred of a hote stomake, fumyng and metyng with reume at the vnels in the rough of the mouth, and that is the cause of this impedyment.

¶ A remedy.

☞ Fyrste qualyfye the hote and the vaperous fumosite of the stomake, and the reume the whiche doth descende out of the head to the vnels, as it doth appere in the Chapitres named Stomachus, and vnele. And who so euer that wolde haue helpe, for the mouth, or for the tonge, or for the eares, for the teeth, for the nose, for the eyes, or for any dolour or peine, the which may be in these partes or places, let them vse otherwhyle sternutaciōs, and pylles of Cochee. And ones or twyse a moneth let them vse gargarysces to exhauste & drawe out the reume out of the head, the whiche reume is the cause of many infirmities in mannes body, as it doth more largelyer appere in the Chapitre named Reuma.

¶ For Anathomia, loke in the Introduction of knowledge.

☞ For Apepsia loke in the Chapitre named Cruditas.

The

¶ The.27. Chapitre doth shewe of a mans appetide.

Apetide. APetitus, is the latyn worde. In englysshe it is a mans apetide to meate. There be dyuers apetides, some be natural, & some be vnnatural. And one appetide is without order, and that is when a man wolde eate and can not. And some haue loste theyr appetyde that they haue lytle stomake or none to eate any meate. A natural appetyde is to eate in due order and due tyme after a dygestion. An vnnaturall appetyde is to eate and drynke at all tymes without due order, or to desyre to eate rawe and vnlefull thynges, as women with chylde doth and such lyke.

¶ The cause that a man hath loste his appetyde.

¶ The cause of lesynge of a mans appetyde is that the stomake is repleted with euyll humours. And it doth come other throwe sickues, or els it cometh of to much drynkynge in the morynge, or els it doth pronosticate sickenes to be within shorte tyme.

¶ A remedy.

☞ Fyrst refrayne from erly drynkynge, than purge the stomake with pylles of Cochie, and vse to eate the confection de Aromatibus, and so is the syrupe of Wormewode good for that matter.

¶ A remedy for women that haue vnlefull lustes.

¶ I haue knowen that such lustes hath ben put awaye by smellynge to the sauer of theyr owne shoes, when they be put of. In such lustes it is best that women haue theyr desyre if it may begoten, for they shal neuer take surfet by such lustes.

¶ The.28. Chapiter doth shewe of the Apoplexie.

Spoplexi. APoplexis, is the greke worde. Apoplexia is the barbarus worde. In latin it is named Percussio. In Englysshe it is named a sodeyne strykynge downe, taykynge away a mans wyt, reson and wouynge.

☞ The cause of this infirmitie.

☞ This infirmytie doth come of a colde humoure, the

which doth opplate or stop the ventrycles of the braine and doth fyl the celles of the head. And some saye it is a colde and a grosse Apostumacion that lyeth in the hynder parte of the heade.

¶ A remedy.

☞ Fyrste purge the head, and vse this sternutacion. Take of Elibozus albus, of Peper, of Castory, of eche.ii.dzames, make pouder of it, and blowe or snuffe a lytle in the nosethyrlles. And vse clysters and fricacions with salte and warme vinegre. And vse Oximel diuretike & Oximel squilityke, and purge the matter with Yeraruffi, or els with Yeralogodyan. And the medecines the whiche dothe serue for Epylepsia, whiche is named in Englyshe the Fallyng sickenes or ỹ Foule euyl, wyl serue for this syckenes.

¶ The.29. Chapitre doth shewe of impostumes generall:

Apostume

A Postema, is the latin worde. In greke it is named Apostima. In englyshe it is a Postume. A postume is no other thynge but a collection or a runnyng together of euyll humours. And some be interiall, and some be exteryall. The interiall Apostumes be other in the head, in the stomake, in the lunges, in the splene, or in the bowels. The exteryall apostumes be in the flesshe, vnder the skyn.

¶ The cause of this infirmitie.

¶ All Apostumations do come by corrupte bloude, or els by congeyled flewme, or flewme vnnaturall. Or els by coler, or els by melancoly. If the impostume do come of corrupt and infectious bloude, then the impostume is named Elegmon, And yf it come by congeyled or vnnaturall fleume, the impostume is named Zimie and some do name it Zumma. And yf the impostume do come by coler, the impostume is named Herisipula. And if the impostume do come of melancoly, or coler adusted then the impostume is named Cancri or Scliros. Yet

there be many other impostumes the whyche do come of myxt humours, as the botche and byle, and suche lyke. These impostumes that be interiall and can not be sene be moze periculus then they the whyche a man maye se and fele. Foz this matter and foz a remedy, loke in the pzoper names of the impostumes and specially in the Chapitre named Suffocation oz Suffocatio.

☞ The. 30. Chapitre doth shewe of the Cytrine water in mannes body,

Citrine wates.

AQua citrina, be the latin wozdes. In Englysche it is named cytryne water, lyke the coloure of an Orenge which is ingendzed in the body. In greeke it is named Hidor medicon.

☞ The Cause of this impediment.

¶ The cause of this impediment cometh of superabundance of Cytryne coler and eupll humours.

¶ A remedy.

☞ Use pylles de Mesereon. ii. tymes in a weke. And beware of eatynge of bzoyled meates, of fryed and burnt meates, and of all maner of meates that is dzyed in the smoke, & of crustes of bzead of pye crustes, & cake bzead, and sodyn bzead & sower dzynkes.

¶ The. 31. Chapitre doth shewe of a soze in the eyes.

Soze eyes

ARgemata is the barbarus wozde. In greke it is named Argema. In englische it is named a soze in the eyes, foz a whyte doth growe ouer the blacke of the eye and the white of the eye is redde. In latin it is named Albugo oz Nebula.

¶ The cause of this impediment.

☞ This impediment doth come of reume, and of cozrupte bloud, the whych doth dystyll out of the head to the eyes.

¶ A remedy.

☞ Fyzste purge reume, as it doth appere in the Capitre named Reuma, And than make a playster with the whyte of. ii. egges &

beate

beate it well togyther, and than put to it a lytle hony, and after that put to it flere oz towe, and to bedwarde laye it ouer the eyes and let it lye al nyght, and in the mozninge washe the eyes with colde watet, and a fyne cloute, do this .iii. nyghtes one after an other.

¶ The.32.Chapitre doth shewe of the gout Arthetycke.

Arthetica is the Phisicke wozde. In latin it is named Morbus articularis. And in greke it is named Articularis, The Barbarous wozde is Gutta artetica. In Englysshe it is named the Arthetyke passion, oz the goute Arthetycke, it is a peyne oz a passyon of the iointes, foz it wyll runne from one ioynt to another, foz the matter oz the humour is so subtyll that it wyll discende and ascende into the ioyntes, and other whyle the peine is so vehement that it wyll breake the ioyntes. And this is named the very goute, there be other kyndes of goutes named Chiragra, Podagra, Sciatica, as it dothe appere in theyz Chapitres. The goute Arthetike

☞ The cause of this infirmytie.

¶ This infirmitie other it doth come of cozrupte bloud oz els of a flewematyke humoure, oz els of a colericke humour, if it do come of bloud oz of reumaticke flewme the place wyl swel and be red, and the veynes wyll be ful, yf it do come of coler, the place do not swel greately but is dzye and the place wyl pzycke and burne.

¶ A remedy.

☞ Fyzste beware of contagious meates and dzynkes, as newe ale, newe bere, reade wyne, newe hote bzead, oysters, eles, muscles, samon, dogge fysshe, raye oz thoznebacke, freshe befe, water foules, goose and ducke, and suche lyke, be nat costiue, & vse gentyl purgacions, and beware of cyot and late dzynkynge and takynge of colde on the fete, oz goynge oz rydynge wete shodde oz boted. Than vse stupes, and these oyles if the matter come of colde humours, the oyle of Walnuttes, Oleum vulpinum, Oleum philosophozum, and Oleum de lapide gagatis. If the matter do come of heate, than is good Oleum de Ranis.

The

¶ The.33. Chapitre doth shewe of the eye when it is bloudshot.

A bloud shotten eye.

Arfati is the Araby woꝛd. In Latin it is named Macula. In Englyshe it is when the eye is bloud shotten, and some saye it is a blemyshe in the eye.

☞ The cause of this infirmitie.

¶ This impediment doth come by a strype oꝛ a blowe oꝛ some other casuall hurte by some euyl chaunce, oꝛ els of some euyl humour, loke foꝛ this matter in the Chapitre named Macula, in the Extrauagantes.

¶ A remedy.

☞ Take of the white of .ii. egges, beat it to a watersshe spume, than put in towe, & .iii. nyghtes one after an other lay such playsters ouer the eye oꝛ eyes, and in the meane space hange ouer the eye oꝛ eyes a grene sarsenet cloth, & plonge the eyes in colde water.

¶ The.34. Chaptre dothe shewe of Arters.

Arters.

Arterie is the greke woꝛde, and the Latin woꝛd. In Englyshe it is named Arters. Arters be lyke baynes, in the which be the vytall spirites, hauynge theyꝛ begynnyng of the hart. And vppon the Arter doth lye the baynes, excepte it be in the backe, where as a great Arter named Trachea doth lye vpon the bayne. To the Arters doth fall displeasures, as by bꝛosynge, lyftynge, and otherwyse hurtynge them, foꝛ suche matters vse to annoynt the body with the oyle of Turpentyne.

¶ The.35. Chapitre doth shewe of pushes and whelkes in the head.

Asaphati is the greke woꝛde. In Englyshe they be named whelkes oꝛ pushes the which be read, and they be in the rotes of the heare, & in the skin of the hed. And there be .ii. kindes, the one is moist, & the other dꝛy.

The

¶ The cause of this infirmitie.

The pusches which be dzye cometh of coler adusted. And they the which be moyste doth come of coztupte bloude myxt with fleume.

¶ A remedy foz dzye pusches.

☞ Take of Camomyl an handefull, of Fenugreke an vnce, of Roseleues an handefull, seth this in white wyne and washe the head.v.tymes at nyght. Oz els take the oyle of Linsede.ii. vnces and anoynt the head.viii.tymes.

¶ A remedy foz moyste pusches oz whelkes.

☞ Take the ruste of yzon the which doth lye about the Smythes handefyle.ii.vnces, of Bzymstone an vnce, of the pulpes of Coles quyntida halfe an vnce, beate this togyther and put it into a pynt and a halfe of white vineger, and washe the heade.iii.oz.iiii. tymes with it. Oz els take Arsneck and moztifie it.it.vnces mixe it with greece and with the oyle of Bayes, and anoynte the heade iii.oz.iiii.tymes.

¶ The.36. Chapitre doth shewe of wozmes in a manns belly, named Astarides.

Astarides, is the greeke wozde. In Englyshe it is a lytle smal wozmes, the which most comonly doth lye in the longacion otherwyse named the ars gut. And there they wyll tycle in the fundement. wozmes.

☞ The cause of the bzeding of such wozmes.

¶ Such wozmes be engendzed of coler oz of fleumatyke humours.

¶ A remedy.

☞ The vsage of eatyng of Garlyke doth kyll all maner of wozmes in a mans belly, as it doth moze largelyer appere in the Chapitre named Lumbzici. Oz els take of the iuyce of Lauander cotton and put to it the poudze of wozmesede, and dzinke it .iii.tymes euery moznynge fastynge, and dzynke not an houre oz .ii. after.

¶ The.37. Chapitre doth shewe of the putrefyeng of the flesshe.

Aschachilos is the greke wozd, the barbarus wozd is named Aschachilis. In Englyshe it is putrifyenge of the flesshe, foz in some men the flesshe shalbe putrified and coztupted to the bone oz bones, Aschachilos Putrifieng of the flesshe.

cometh of two wordes of Asca, the which doth signify in the Araby tonge corruption. And of Chilos, a greke worde, which is to saye iuyce,

☞ The cause of this infirmitie.

¶ This infirmitie doth come of a venemous matter, as by some melancoly humour, or by styngynge of a venemous Worme or Serpent.

¶ A remedy.

☞ Fyrste take the dregges of wyne and myxe it with an vnce of the pouder of roche Alome and washe and scoure the place with it, than take of the bran of Beanes, and of the bran of Barly. ii. vnces, of the sedes of Nettels made in pouder an vnce, myxe this togyther with the iuyce of Wormewood and hony & Bake a playster. Or els take of the oyle of Roses. iiii. vnces, of waxe. ii. vnces, incorporate this togyther. And whan it is colde, put to it. v. vnces of Ceruce that is washed. Than take of the pouder of Henbane sedes the weyght of. xii. ℈. of blacke Popy sedes made in pouder the weyght of. xii. ℈. and make emplaysters of this and laye them to the sore place. Also for this matter is good Vnguentum egyptiacum.

¶ For Asse, loke in the Chapitre named Nictalopis.

¶ The. 38. Chapitre doth shewe of one of the kyndes of the Hydropsies.

Kyndes of Hidropsies.

Astites or Asclites be the greke wordes. The barbarus men do name it Alchites or Alsclites. In englyshe it is one of the kyndes of Hiedropsies, and is engendred in the belly, for the belly wyl boll and swel, and wyl make a noyse as a bottel halfe ful of water.

☞ The cause of this infirmytie.

☞ This infirmitie doth come of superabundance of water in the belly. For loke as the Tympany commeth of wynde, so doth this sickenes come of abundance of corrupte water.

¶ A remedy.

☞ Fyrst vse Trocis. de lacea, and vse Purgacions and clysters, & suppositors. And if it be ouergrowne there is no remedy without incision or cuttynge of the bely. And in this matter there muste be of counsel expert Phisicions & Chierurgions, the which be expert

incisions. And after that to washe the guttes with white wine, and than to stiche vp the place agayne and to minister salues accordyng to the matter. And lette the pacient vse a precise dyete in meates and drynkes. Fyrste nat to drynke no newe ale, nor enwe beere nor syder. Also the pacient muste refrayne frome eatynge of newe bread, and sodyn bread. Also to abstayne frome all maner of white meates, specially harde chese, and in no wyse to eate any sort or kynd of nuttes. Also the pacient must not eate no maner of frutes nor no other thyng the which ingender wynde. Also the pacient must absteyne from eatynge of all kyndes of shewes and potages. Also nat to eate freshe biefe and all other styrrynge meates, as all maner of waterfoules as well wylde as tame. And also the pacient must absteyne from eatynge of eles, samon, freshe herynge dogge fyshe, ray, thornebacke, and other suche lyke fyshes. Also salt meates is not good, and no more be beanes and pesen for any man or woman hauyng this afforesayde sickenes.

☞ The.39. Chapitre doth shewe of Asmatycke persons, the whiche be shorte wynded.

ASthma is the greke worde. Asma is the Barbarus worde, Anhelosi, or Suspiriosi, or Contrictio anhelitus, be the Latin wordes. In Englische it is named shortenes of wynde. Shornes of wynde

¶ The cause of this infirmitie.

¶ This infirmytie doth come other by Viscus or tough fleume beynge in the pypes, or els by some Apostumacion in the pypes, or els there is some faulte in the lunges that the lunges is putrifyed.

¶ A remedy.

☞ A confection of muske is good. Also loch de pino, loch de squilla, loch alkekengi be good, and so is the sirupe of Isope, and the sirup of Calamint. For I haue practised these thynges and haue sped wel. Fyrst I haue made a ptysane vnder this maner. Take of Enula campane rootes, pycked and made clene, and cut in slyces. bii. vnces, of the rootes of Fenell washed and the pyth pulled out bi. or. bii. vnces, of Anes sedes halfe a pounde, of fygges halfe a pounde, of greate reasons, the stones pulled out a quartron of a pounde, of Isope thre good handfulles, of barly clensed. b. handefulles, seth al this togither in two galons of runnyng water, to halfe a galon. And. xb. dayes I haue gyuen to my pacyent, morynge, noone, and nyght, ix. sponefulles at a tyme, and at

the.xb.dayes ende I haue geuen pylles of Cochee, and after that I haue ministred Dyasulfur, and haue made many whole. Also the confection of Philonii of the fyrst inuencion is good: And so is to anoynt the stomake with the oyle of Philosophers, named in latin, Oleum philosophorum. And beware of Nuttes, Almons. These and mylke, and colde. And the pylles of Agarycke is good for this sycknes.

For Athoromata loke in the chapitre named Tubercula.

☞ For Ascelle, loke in the Chapitre named Fetor asellarum.

☞ For Atra bilis, loke in the Chapitre named Cardiaca passio.

☞ For Anditus, loke in the Chapitre named Aures.

☞ For Auriga, loke in the Chapitre named Hictericia.

☞ The.40. Chapitre doth shewe of a mannes eares.

Eares. AVres is the latin worde. In Englysche it is a mans eares, the which be the organs of hearynge. And in the eares be many infirmities, as syngynge in the eares, apostumacion, pusches, or whelkes, wormes, and defnes, and such lyke.

☞ The cause of these impedimentes.

☞ These impedimentes doth come of corruption of the brayne, and by applacions, and euyll humours.

☞ A remedy.

☞ If there be any peynes in the eares, the oyle of bitter Almōs is good, and so is oyle de Been.

☞ If there any ryngyng or noyse in the head, loke in the Chapitre named Tiunitus aureum.

☞ If there be any bentolitie in the eares, inclyll into the eares the oyle of Nardine.

☞ If there be any defnes in the eares, loke in the Chapitre named Surditas.

☞ If there be pusches or whelkes in the eares, loke in the Chappytre named Pustule.

☞ If there be wormes in the eares loke in the Chapitre named Vermes.

☞ If any Apostumacion be in the eares, the oyle of bytter Almons is good.

If

☞ If there be any other impedimentes in the eares, you shal find it out in the Chapitres of this boke.

☞ Put nothyng into the eare that is colde, but let it be a lytle warme.

❧ Thus endeth the letter of A. And here foloweth the letter of B.

¶ The.41. Chapiter doth shewe of stuttynge or stamerynge.

Stutting or stamerynge.

BAlbucies is the latin worde. In Englyshe it is named stuttyng or stameryng. In greke it is named Magilali. or Ancinogloſi.

☞ The cause of this impediment.

¶ This impediment doth come thre maner of wayes, one doth come by nature. The other dothe come by the humiditie of the senowes of the tonge. And the thyrde commeth to be in the company of a stutter or stamerer.

¶ A remedy.

¶ Fyrst as stuttynge that doth come by nature, it can not be holpen except it be reformed in youth by some discrete tutor. If it do come with beyng in the company of a stutter or a stamerer, a man must refrayne the company of a stutter. If it do come by the humidytie of the senowes, this is the remedy. Take of Basyl an handfull, of Coustyppes an handefull, seth all this together in white wyne, and dryncke of it morynge, noone, and nyght, thus contynue. xb. dayes. Or els take. bi. or. bii. fygges, and. bi. or. bii. faire graines of Castory, beate this togyther with clarified hony. And then dyuers tymes put the quantitie of a nutte vppon the tonge, and vse thre tymes a weke of a gargaryce.

❧ For Barba, lesyng of the heare of the bearde, loke in the Chapitre named Alopecia.

☞ For Basilica, loke in the Chapitre named the prncipal veynes or Mediana.

¶ The.42. Chapitre doth shewe of a gredy Appetyde.

Honger.

BVlimos is the greke worde. Boliſmus is the barbarus worde. Ingens fames be the latin wordes. In

Englyche it is named a greate hunger, howe beit when these the whiche hath this impedimence yf they do eate gredyly a mozsel oz two, they be satisfyed.

☞ The Cause of this impediment.

¶ This impediment doth come of a colde stomake.

¶ A remedy.

☞ In this impediment I do aduertise al men and women, fyrst to vse odiferous and redolent sauours, as Amber de grece, Stozax, Calamynt, Lignum aloes, Cloues, Lapdanum, and Nutmeges. And to reuocate this inozdinate appetide. I wolde that a Cockrel oz a Pullet myght be sodyn oz rosted and with butter & beneger asperged, with the premisses, and to dzynke to it Muscadel oz Basterde oz Elegant, but in any wyse se that the body be not constupated, so that the pacient maye haue dayly a naturall egestion, other by course of nature, oz els by suppositozs, oz els by some other easy puryacions.

¶ The. 43. Chapitre doth shewe of hozsnesse.

Hozsnes. BRanchos is the greke wozde. Branca is the barbarus wozde, In latin it is named Rancedo. In englysche it is named hozsnes.

☞ The cause of this impediment.

¶ This impediment doth come of reume discendynge from the head to the thzote. And some saye it is a reume discendyng from the head to the chekes oz thzote. And some do saye that it may come by opilations.

¶ A remedy.

☞ Foz this matter fyrste purge fleume, vse gargaryces & sternutacions, and vse pylles of Tochec, and vse to dzynke buttred ale oz buttred beere, and foz a space whyche is to saye. iii. oz. iiii. dayes kepe the pacient warme that he do not come into the open ayer, and let there be a good fyer where the pacient is.

¶ The. 44. Chapitre doth shewe of a puche oz an impostume in the eye.

Apostume in the eye. BOthor is the araby wozde. In latin it is named pustula oz Apposterna. In Englyche it is named a puche

a

a whele or an impostume in a mannes eye. And there be some auctours sayth that it is a lytle whyte whelke or whele in the face named as I do thynke an ale pocke. And some auctours saye it is a whele in the mouthe or tonge.

☞ The cause of this impediment.

¶ This impediment doth come of late drynkynge or surfetynge disorder or diet in drynkyng of wine strong ale or beere out of due tyme.

☞ A remedy.

☞ Fyrst vse temperance in drynkynge to late, than take of the ashes of Wylowes and myxe it with vyneger & washe the place. Or els take of the bran of Cocle and myxe it with the iuyce of Radyshe and washe the place. Or els take of the ponder of Radyshe, myxe it with vyneger and washe the place with a fether or a fyne lynnen clothe.

¶ The.45. Chapitre doth shewe of an impostume growynge in the throte or necke.

BOcium or Nauta be the latin wordes In Englyshe it is a swellyng the which doth grow in the throte and in the necke. Apostume in the necke.

☞ The cause of this infirmite.

☞ This infirmitie doth come of reume dystyllynge frō the heade to the aforesayde places, it may come of corruption of bloud. And there be two kyndes, the one is naturall the other is accidental, naturall bocions commonly chyldren hath, and so hath ponge persons that be full of reume, accidental bocions commeth to age or by myschaunce.

☞ A remedy.

☞ Fyrst eate no nuttes, nor harde chese, nor freshe bieke, and vse the medecines, the whiche be in the Chapitres named Sephiros and Scrophule.

¶ The.46. Chapitre doth shewe of a mannes codde.

BVrsa testaculorum be the latin wordes. In Englyshe it is a mannes codde, in the whiche diuerse tymes The cod.

doth

doth ingender dyuerse diseases, as the thre kyndes of hernyes, and other whyle the siphac is relaxed or broken, that the guttes of man doth fal into the codde, and then it is named a rupture. And otherwhyle the stones may be inflated and inflamed and swollen. A remedy for all the which loke in Chapitres of the aforesayde sycknesses and infirmities.

¶ The. 47. Chapitre doth shewe of a mannes armes.

An arme. BRachium is the Latin worde. In Englysche it is a mans arme, the armes of man may haue dyuers impedimentes, as the goute named Chiragra. Also in the armes may be aches, in the ioynes and bones, for the gout in the armes loke in the Chapitre named Chiragra And for aches and peyne in the armes, vse seare clothes that be attractyue. Or els take of the oyle of Turpentyne and myxt it with Aquauitie, and anoynt the place or places.

¶ The. 48. Chapitre doth shewe of an impostume, or swellyng in the face.

A swellig in the face BVriga is the latin worde. In Englysche it is named an Impostume or an inflacion, the which is in all the whole face of man. Some doctours doth name this infirmitie Ruonia. And some do name it Gutta rubea. There is greate dyfference betwyxte Gutta rubea and Gutta rosea, for the causes of the infirmities be not like as it shal appere in this Chapitre, and in the Chapitre of the other infirmitie or impedimente named Gutta rosea.

¶ The cause of this infirmitie.

❧ This infirmytie dothe come of a venemous matter ascendynge out of the stomake metyng with reume that wolde dyscende or dystyl out of the heade. And the one ascendynge

ascendyng and the other dyscendyng, and metyng both togyther, vehemently doth cause the vapors to breake out, and doth make the Apostumacion.

¶ A remedy.

☞ Fyrste for this matter Flebothomy is very good and so be purgacions of pylles of Fumitory, and the pilles of Cochee. Also the syrupe of nunifer is good to take of it, mornyng & euenynge. And the medecines, the whiche be in the Chapitre named Yndimia be good for this impediment.

¶ The.49. Chapitre doth shewe of a grosse impostume named Bubo.

BVbo is the Latin worde. In Englysshe is named a grosse impostume. And there be certeyne kyndes some be pestiferous, and some be not pestiferous. Apostume

☞ The cause of this infirmitie.

¶ This infirmytie doth come vnder this maner, grosse fedynge doth make grosse humours, and grosse and corrupte humours doth make many diseases, spetially it doth ingender this aforesayde infirmitie.

¶ A remedy.

☞ Yf this infirmite do come of a pestiferous matter loke in the Chapitre named Carbunculus. If it do come of no pestiferous matter. Fyrst take a clyster, or a suppositor, or some easy purgacio. And after that take of oyle olyue an vnce, mixt with bay salte, and lay it ouer the sore. And after that if it do not breake, make an incysion or a corosyne. And then vse salues with tentes attractyue. And the matter abstracted which is the cause of the anguysshe or payne, then I do saye as the Phylosopher doth saye. Deficiente causa deficit effectus, that is to saye, take awaye the cause, or els the cause lackyng, the effect is to no purpose. Or els take the matter as thus. Take away the cause of the sickenes. And the syckenes can do no harme but helth shal folow. And the cause not take away, of the infirmitie the sickenes must nedes remayne and continue in the body, or els in some perticuler member it muste parmayne or rest.

¶ Thus endeth the letter of B. and here followeth the letter of C.

The

☞ The.50. Chapitre dothe shewe of an infirmite the whiche is concurrant with an Hyedropsy.

An euyll dweller.



Acecia, or Cacexia, or Cathesia, be the greke wordes, In latin it is named Mala habitudo. In Englyshe it is named an euyl dweller, for it is an infirmitie concurrant with the hidropsies.

C The cause of this infirmytie.

C This infirmitie doth come thorowe euyll, slacke, or slowe digestion.

C A remedy.

☞ Use the confection of Alkengi, and kepe a good dyet & beware of dronkynge late, and dronke not before thou do eate somewhat and vse temperate dronkes, and labour or exercise the body to swete. I was in this infirmite, and by greate trauayl I dyd make my selfe whole, more by labour than by phisicke in receyptes of medecines.

C The.51. Chapitre doth shewe of a mannes heles.

A mans heeles.

CAlcanei is the Latin worde. In Englyshe it is named the heles of a man or woman, the which may dyuers tymes haue infections, as the goute, straynyng, the crampe, the kybes and such lyke.

C A remedy.

☞ Fyrst kepe the fete from colde, and than take of oyle of netes fete and put to it a lytle oyle of Turpentine and anoynt the heles diuers tymes & ofte. Or els take of Fenel. ii. handefull, of Smalage. ii. handefull, of Malowes. iii. handefull, seth this in wyne or dregges of wyne, & put therto Dere suet & washe the heles ofte.

C For Calculus loke in the Chapitre named Nefrelis.

C The.52. Chapitre doth shewe of the pypes of the lunges

Pypes of the lunges

CAnales pulmonis be the Latin wordes. In Englyshe it is named the pypes of the lunges, or the canes of the lunges, the which diuerse tymes be oppilated or stopped.

The

☞ The cause of this opilacion.

¶ There is nothyng that doth opplate or stoppe these canes or ppes, so much as viscus fleume doth.

¶ A remedy.

☞ Fyrst eate no maner of fyshes nor synewes the whiche wyll adhere or cleue to the fyngers in the eatynge, drynke no reed wyne nor thycke or moudy ale or beare, specially if it be newe, eate no newe bread, nor almons, nor nuttes, nor white meates nor tostes And for this matter eyther eate Barlyke or els Loclanum de pino And a ptysane is very good, and than take a dramme of pylles of Cochee, or els some equiualent purgacion, & beware of to muche venerious actes.

☞ For Cacexia, loke in the Chapitre named Cacecia.

¶ The.lv. Chapitre doth shewe of a Canker.

CAncer, is the Latin worde. In Englyshe it is named a Canker, the which is a sore the whiche doth corode and eate the flesshe, corruptyng the Arters, the veynes and the.sinowes corodyng or eatynge the bone, and doth putrifye and corrupte it, And then it is seldome made hole. A kanker

☞ The cause of this infirmitie.

¶ This infirmitie doth come of a melancoly humour, or of a Colerike humour adusted, or it may sprynge of an hurte or a harme taken, and not loked vnto betyme, doth fystle and festure.

¶ A remedy.

☞ Yf the bone be black there is no remedy, but to cut of the bone flesshe and all, specially if it be in the armes or legges, if the bone be nat putrified, fyrst scoure the cankerous place.iii.or.iiii.dayes with white wyne. After that take burnt lead and myxe it with the oyle of Roses and anoynt the place diuers tymes, and vse pylles named Pillule Jude. And after that take of white Popy an vnce. of Opium and Henbane of either of them a dramme, of Gumme arabicke halfe an vnce, of the oyle of Roses.iiii.vnces, incorporate this togyther and anoynte the Canker ofte. Or els vse the oyle of Juneper. Or els take of Terre sigillate, of boole Armoniake of eche an vnce, of Ceruce, of Muscilage of either halfe an vnce, compounde all this togyther with the iuyce of Letuce, and the water or iuyce of Houseleke and vse Yerologodion and the confection of Hamech.

The

¶ The. 54. Chapitre doth shewe of swellynges,

swellyng. CAncrena is the Latin worde. In Englyshe it is a swellyng the which may be in euery member in a man haupnge a greenyshe colour or els a blacke colour.

¶ The cause of this infirmitie.

¶ This infirmytie doth come of a melancoly humour yf it be blacke. And yf it be greene it doth come of cytryne colour.

¶ A remedy.

☞ In this matter purge coler and melancoly. And for this mater Flebothomy is good, yf so be strength & age wyll permit it, & take of hony halfe a pynte, the white of. iii. rawe egges, of barly an handful, incorporat this togyther & make a playster. Or els take of Rapes. iii. bnces, stampe them togyther with hony and make playsters.

¶ The. 55. Chapitre doth shewe of a canine or a dogges appetyde.

A canine appetyde, CAninus Apetitus, be the latin wordes. In Englishe it is named a canine or a dogges appetyde, or it may be named an vnsaciable apetyde to eate. In greke it is named Achinodis orexis, which is to saye in Latin, Canina appetencia. In Englyshe it is named as I haue rehersed.

☞ The cause of this infirmytie.

❧ There be two kyndes of this infyrmytie, the one doth come of a melancoly humour, ascendyng from the splene to the orypyce of the stomake, or els it may come of a colde distemperance of the stomake. The other kind doth come thorowe a hote lyuer, and a hote stomake. And thus shal you knowe the one kynd from the other, yf it do come of a melancoly humour, a man shall haue a rauinynge stomake to eate what so euer he can gette. And when the stomake is full repleted, then it is troubled, and then the pacient is prouoked to vomytynge. And after that the stomake is so euacuated or emptye,

then the pacient doth fall to eatyng agayne: There is another canine appetyde, whiche is, when a man is euer hungry and is neuer satisfied, noꝛ is not well but when he is eatynge oꝛ dꝛynkynge, ignoꝛant men wyll say that suche persons hath an eaton in the bely.

☞ A remedy foꝛ the fyꝛst impediment.

☞ Fyꝛste purge melancoly with Dyasene and the stomake, and then vse to eate fatte meates, as Goose, Pygge, and such lyke, and dꝛynke good dꝛynges. And if it do come of Fleume let the matter be digested with Dꝛganum and Calampynt, and with Anys sedes, and Fenel sedes, and purge the matter with Yerapigra oꝛ suche lyke. And vse to eate meates the whiche ingender fleume as potage made of mylke and aples and suche lyke.

¶ A remedy foꝛ the seconde impediment.

☞ Fyꝛste rectifie the Lyuer and stomake frome theyꝛ caliditie oꝛ heate, and vse grosse meates, as Befe, Beanes, harde egges, tripes, podynges, and suche lyke, and anoynte the backe and the stomake with oyle of Myꝛtylles, oꝛ the oyle of Roses, oꝛ the oyle of Sumacke. And foꝛ this impedyment vse no sauces, specyally sowꝛe sauces that doth pꝛouoke an appetyde,

¶ Foꝛ Camolake in the Capitre named Combustio.

¶ The. 56. Chapitre doth shewe of the heare of a man.

Heare.

Capillus oꝛ Capilli be the latin woꝛdes, In greeke it is named Thrix. In Englyshe it is heare of a mannes heade. Crinis is the latin woꝛde foꝛ a womans heare. Pili is the latin woꝛde foꝛ beastes heare. And al maner of heares be ingendꝛed and doth come of a grosse matter oꝛ fume beynge hote, wheꝛfoꝛe this comon pꝛouerbe is vsed in Latin, that Vir pilosus semper est luxurioſus, that is to saye, man that is full of heare is euer venerious, vnlesse grace (as I saye) woꝛke aboue nature. There be. viii. pꝛyncipal colours of heares. There is fyꝛst alboꝛne heare, yelowe heare, reed heare, blacke heare, fleꝛen heare, gray heare, and white heare. Alboꝛne heare and yelowe heare commethe of a gentyll nature, grounded vpon a good complexion which is bloud, flex-

¶ en heare is engendred of fleume, the reed heare is engendred of the multytude of grosse humoures, specially of grosse bloud. The blacke heare commeth of colerycke humours myxt with melancoly humoures. The graye heares do come of the defection of naturall heate, or els it doth come of corrupt fleume. Euery heare hath a hole and besyde enery heare is pooze where the sweat dothe come forth. The heares of man haue diuerse impedimentes, it may be eaten with wormes, it may fal of, it may stynke.

¶ For fallynge of the heare loke in the Chapitre named Alopecia.

¶ A remedy.

¶ If the heare be eaten with wormes, take a pynt of white wine and stampe. iii. heades of Garlyke with. ii. handefull of Wormes woode and boyle all togyther and washe the head. Or els an oyntment named Psilotium. Or els desolue an vnce of Aloes cabalyn in a pynt of wyne and washe the head. ii. or. iii. tymes.

☞ To make heares to growe and that they shall nat fall.

¶ Take of the oyle named in Latin, Olium costinum, and anoynte the heade with it ofte.

☞ To make heares to fall.

☞ Take of arsnecke an vnce, of vnslaked lyme halfe an vnce, myxe this togethet with vineger, and washe or anoynt the place diuers tymes. Or els take of the oyle of Henbane, of the oyle of Mandragor of eche halfe an vnce, compounde this with the bloude of a backe or a flytter mouse, and anoynt the place.

¶ The. 57. Chapitre doth shewe of a manes head.

The head

¶ Apud is the Latin worde. In greke it is named Cephalas. In Englysshe it is named a mans head, the which is the seate of the soule, and therefore when the head doth ake all the body is out of temper. In the head may

may be many infirmities, as the Apoplexi, the scotomy the Megrym, the Sood, the Phzemyses, the fallynge sickenes, and dyuers other infirmyties besyde aches, as it shall appere in theyr Chapitres. As for aches in the head be many. Fyrst there is an ache the whiche doth come by extreme labour. There is an ache the which may come by superabundance reume. Then is ther ache the which doth come by extreme colde. There is an ache the which may come by arydytie or dzynkes in the head There is an ach the which may come by a bilus humour or by some Appostumacion. There is an ache the which may come by or thorowe dzonkennes. There is an ache in the head, the which may come by ventosytie. There is an ache the which maye come by a blowe, a strype, or fal, or any great hurte in the head. There is head ache, the whiche maye come by any maner of feuer, and by other certayne sickenesses. And besyde all these, aches may be in the head thorowe the calyditie or heate of the sonne, or by interpozancy of the ayer corrupted. And it may come by the euyll operacion of the planettes and sygnes.

☞ A remedy for all these premisses, excepte dronkennesse.

☞ Fyrste vse in all thynges temperance & an order in al thinges, rule the body that it fall not into infirmites, and purge the heade ofte with gargarices and with sternutacions, with pilles of Cochee, Pillule aggregate, Terapigra Galeni, or Teraberme t is, or Teralogodion rufi, and Aqua melis is good.

¶ The.58. Chapitre doth shewe of a Carbocle or boche.

Carbocle,

CArbunculus is the latin worde. Altoin is the araby worde. In englishe it is named a Carbocle or botth Carbunculus, is deryued out a worde of latin named Carbo, the whiche is a cole in Englyshe, for this infyrmytie hath the propertie of a cole that is hote bur

nynge, for a Carbocle doth burne and prycke. For this matter loke in the Chapitre named Altoin.

The. 59. Chapitre doth shewe of the syckenes of the prisons.

Sickenes of the prison.

Carcinoma is the greke worde, In englyshe it is named the sickenes of the prison. And some auctours doth say that it is a Canker, the whiche doth corode and eate the superial partes of the body, but I do take it for the sickenes of the prison.

The cause of this infirmite.

This infirmitie doth come of corruption of the ayer and the breth and fylth the which doth come from men, as many men to be together in a lytle rome, hauyng but lytle open ayer.

A remedy.

The chefe remedy is for man, so to lyue, and so to do, that he deserue nat to be brought into no prison. And if he be in prison, eyther to get frendes to helpe hym out, or els to vse some perfumes, or to smel to some odiferous sauours, and to kepe the prison cleane.

For Cardiaca loke in the Chapitre of veynes named Mediana.

The. 60. Chapitre doth shewe of a Canker in a mannes nose.

Kanker.

Carcinodes is the greke worde. In latin it is named Cancer in nosa. In Englyshe it is named a Canker in the nose.

The cause of this impediment.

This impedyment doth come of coler adusted, myxt with corrupte bloud and reume, for reume is the cause of many infirmities.

A remedy.

First mundyfye the place with white wyne and roche alome. And then yf there be any deade flesshe corode it with Aqua ardens or with aqua fortis, and then take of honye halfe a pynte, of the white of .iiii. egges, of barly bran, an handfull, incorporate this to

togyther and make a playster, or els do as you shal fynde in many places of this boke of other kyndes of Cankers.

¶ The.61.Chapitre doth shewe of the Cardiacke passion.

CArdiaca passio be the latin wordes, In Englyshe it is named the Cardyacke passion, or a passion about the harte, for the herte is depressed and ouercome with fayntnesse. The Cardiacke passion.

☞ The cause of this infirmytie.

¶ This infirmytie dothe come of euyll humoures the which be in the celles about the hart, it may come also of to much sweatynge. Also it may come of imbecyllytie or wekenes of the body. And it maye come of grosnes of bloud, or of melancoly: yf it do come of an euyll humour in the celles about the herte, eyther it doth come of grosse bloud, or a colerycke humour. And then is there about the herte tremblynge with heate, the which causeth thyrst, and depe fetchynge of wynde, yf it do come of imbesyllytye or of melancoly, then the pacyente is in feare, in dulnesse, and sorowe.

¶ A remedy.

¶ For this matter vse maces in all maner of meates, and vse the confection de Aromatibus, and purge euil humours, and vse mirth and mery company, and beware of pencifulnes.

¶ The. 62. Chapitre doth partract of the flesshe of man.

CAro is the latin worde. In greke it is named Sarx, but I dyd learne amonges the grekes Creas, as thus to saye, gyue me some flesshe. In greke they saye Dos so moo creas, this is no true greke although it be the common speche in greke. There be many maner of flesshes as euery man doth knowe, but I do not pretende to speake of no other flesshe, but of the flesshe of manne, Flesshe.

the whiche maye be putrifyed and corrupted as by Hyed dropsies and putrifyenge of the bloud, yf the flesche be in temperance and not corrupted, naturally it is hotte and moyst, yf it be putrifyed with any of the kyndes of Idropsies, looke in theyr Chapitres, yf it be infected with euyll bloud, loke in the Chapitre named Sanguis, and in the Chapiters of Leprousnesse.

¶ The. 63. Chapitre dothe shewe of the priuacion of mannes wytte.

Priuacio of wytte.

CAros is the greke worde. Subeth and Sabara be the Araby wordes. In Latin it is named Dormitacio Vigilatiua. In Englische it is named priuacion of mans wyt, it doth dyffer from a syckenes named the Letherge for Caros doth drawe the breth in, and expelleth it out and so doth not the Letharge that can not be perceyued. And the pacient that hath this infyrmyte named Caros yf any man do aske hym a question, he wyll aunswere. And the Letharge pacient can not. Also it doth dyffer from an infirmytie named Apoplexia, for the Apoplexy is euer with vehement aspyracions and drawing depely the breth. And so is not Caros.

¶ The cause of this infirmitie.

¶ This infirmytie doth come of a colde humour perturbatynge the brayne.

¶ A remedy.

☞ Fyrst purge reume, and kepe the fete warme, and vse sternutacions and gargarices.

❧ Caros as some men say is a surfet.

¶ The. 64. Chapitre dothe shewe of one of the kyndes of the fallynge sycknes.

A kynd of the fallig sickenes.

CAtalepsis or Cathocha be the greke wordes. In latin it is named Congelacio. The barbarus word is named Catalencia. In englysche it is named the Catalency, which is one of the kyndes of the fallyng sickenes.

The

☞ The cause of this impediment.

¶ This impediment doth come of colde reume the whi che doth moleſt and trouble the brayne and head, that it doth depryue one of his wytte and, dothe fal to the grounde, and can not moue nor ſtree, for as one is taken ſo ſhall he lye, otherwhyle open eyed, and otherwhyle cloſe eyed. And although the eyes be open yet one ſhall not ſe, heare, nor ſpeake, nor ſcarſe drawe any wynde in or out that can be perceyued, for one ſhall lye as he were deade for a ſpace.

¶ A remedy.

☞ Fyrſte purge reume whiche is the cheſeſt cauſe of the infirmite, and than vſe the dyet the whiche is ſpecified in the Chapitre named Analepſia. And in any wyſe let not the perſone or pacient be in feare nor let hym reſorte where there is a greate company, as in market places, churches, ſcoles, and great mennes houſes, for ſuche thynges doth induce all the kyndes of the fallynge ſyckenes. And ſo it dothe if the pacient be vnder a baute, or a churche that is bauted, or any other cloſe houſe, ſpecially if there be any Charcole or ſea cole be burned and hath no vent, but that the fume of it do enter into the body, the pacient wyll fall, for this matter loke in the Chapitres named Epilepſia & Analepſia.

☞ For Catalēcia loke in the Chapitre named Catalepcis

¶ The. 65. Chapitre dothe ſhewe of a dead or a depe ſlepe.

CAtaphora is the greke worde. In Englyſhe it is named a deade or a depe ſlepe, or a diſpoſicion to be euer ſompnouent and heauy. A depe ſlepe.

☞ The cauſe of this infirmitie.

¶ This infirmytie doth come of a reumatyke head and ſuperabundaunce of fleume.

¶ A remedy.

☞ Fyrſt purge reume, and diminiſhe fleume, and vſe not to much drynkynge of wyne and ſtronge ale.

☞ For Caroli loke in the ſeconde boke named Extrauagantes.

☞ For Cartilago loke in the Extrauagantes in the ende of this boke.

CThe.66. Thapitre doth shewe of a Catharact.

A Catharacte.

CAtharacta is the barbarus woyde. In greeke it is named Ypechime. In Englyshe it is named a Catharact, the which doth let a man to se perfytly.

☞The cause of this infirmite.

CThis infirmytie doth come of a grosse and a watersyshe humour, the which doth lye before the syght, letynge a man to se clerely, for he can not deserne a farre of, a crowe from a man, nor a beast from a bushe, and of one thynge, he shall se two thynges, although it be but one thynge.

CA remedy.

☞Fyrste beware of any thynge the whiche shulde fume into the head, as wyne, Garlyke, onyons, the fatnes of fyshe and suche lyke. Than vse gargarisacions and sternutacions, as I haue rehersed in this boke in many Thapitres. And beware of costiuenes, and vse purgacions to purge the head and stomake, as pylles of Loche and suche lyke.

CThe.67, Thapitre dothe shewe of a Catarue or a Murre.

Murre.

CAtarrhos, is the greke woyde. Catarrus is the barbarus woyde. In latin it is named Inundacio or Distillacio. In Englyshe it is named a Catarue or a Murre.

☞The cause of this infirmite.

CThis infirmytie doth come of reume, the which doth dystyll from the heade into the stomake, and otherwhile it doth make Suffocations.

CA remedy.

☞For a Catarue is good Dyacodion & the syrupe of Popy, and sternutacions and gargarices be good for this mater. And if there be any suffocacions whiche by strangulacion dothe folowe a Catarue, vse to cate Dianucum, the whiche in Greke is named Diacoridon, and Pillule contra catarrhos be very good, and beware of costiuenes, and therfore vse the aforesayde pylles.

CCatin be. v. small spondylles, the which be. v. small

bones

bones in the backe bone.

☞ For Catastropha, loke in the Chapitre named Anastrupha.

☞ For Cathesia, loke in the Chapitre named Cacecia or Cacexia

¶ For Cathoca, loke in the Chapitre named Catalepsis.

¶ For Causos, loke in the Chapitre named Febris ardēs

☞ Canterisacio, is Canterisacion, that is to say, burning or serynge with a hote yron or scale of golde.

¶ The. 68. Chapitre doth shewe of a peyne in the head, named the Cephalarge.

Peyne in the head.

CEphalargia is the greke worde. Soda is the araby worde. In Inglysshe it is named Cephalarge, or an vniuersal peyne in the head. Some auctours doth holde opynyon that Soda and Cephalia is one infyrmytie.

¶ The cause of this infirmitie.

☞ This infirmitie doth come either by extreme labour or by surfetyng or of the corruption of the ayer, or by some extreme heate, or els by extreme colde, or dryngkynge of hote wynes.

¶ A remedy.

☞ Fyrst beware of al thynges the whiche doth hurt the head, as Garlyke, onyōs, chibolles, wyne, stoupyng downe with the head, extreme labour and suche lyke, and beware of surfetyng and dronkennesse, and purge the head with gargarices, and sternutaciōs and purge the head and the stomake twyse a weke with pylles of Cochee or suche lyke.

¶ The. 69. Chapitre dothe shewe of a peyne in the head named the Cephale.

CEphalea is the greke worde. In latin it is named Dolor ingens in capite. In Englysshe it is named the Cephale, the which is an extreme peyne in the head

Cephale head ache.

that a man can not abyde no lyght nor no noyse, and the pacient doth loue to be in darke places, And his head he doth thynke doth go in peces, and a pyllowe is better for the pacient then a cote of defence.

☞ The cause of this impediment.

¶ This impediment doth come eyther of extreme heate or els of extreme colde, or of some malyuolus humoure.

¶ A remedy.

☞ Fyrst se that the pacīēt be not costiue. And than vse all maner of thynges the whiche is rehersed in the Chapitre named Cephalargia. And beware of vsing to much venerous actes specially in sommer.

¶ For Cephalica, loke in the Chapitres named Mediana and Vene.

☞ The. 70. Chapitre doth shewe of a mans Sculle.

Skull. CRaneum is the latin worde. In greke it is named Cranion, or Cranos. In Englyshe it is named a mans skull, the which may be fract or broken, or els it may be putrified or corrupted.

☞ The Cause of this impediment.

☞ This impediment may come of a fall or a brose, or by a strype, it may also come of some interiall sykenes, or some exterial disease.

☞ A remedy.

☞ Fyrst the Chierurgions must knowe how the Skull was broken, and than shaue the head, and make incision of the shyn to se aparently the Skull, than mundify the place with white wyne warme. Than take of Myrre an vnce, of Aloes apatycke. ii. dragmes, of Sarcocol, of Frankensence, of Sanguis draconis, of Mader of eche the weyght of. ii. ß. incorporate al this togyther and in Sandyll lay it vpon the place and after that do as you do in other fractures.

¶ The. 71. Chapitre doth shewe of the brayne a of man.

Brayne. CErebrum is the latin worde. In greke it is named Eucephalos. In Englysche it is a mannes brayne, the which is the seconde principall member in manne.

In

In the which principall member doth rest the anymall spirites. The brayne is colde and moyste. And in it selfe it is without bloud, and without fylth. The beast, the fyshe, the foule, the which hath no brayne can not slepe. And if the brayne be perced or hurte, parell of deathe consequently followeth. And dyuers tymes the brayne is inflated and hath dyuers other impediimentes.

☞ The cause of this inflacion.

¶ The cause is when the poores be opened out or aboue al naturall courses, it doth let in subtyl wynde the which doth make inflacion, or elles the poores opened, coldnes discendynge frome the brayne is reuerberated into the ventricles of the brayne agayne, and maketh inflacion which is a periculus passion, and doth put a man in peryl and ieopardy of deathe, for the whiche is good the confection of muske and diatesseron and the electuary of Gemmis, and pylles of Elephangyne is good to purge the braine, and Oximel squilitte cõpound, is good for opylacions of the brayne. And to knowe whether a man be infested with this infyrmytie or not, one maye knowe it by these signes, inflacion or swellynge wylbe about the temples, and the head or face the wyll swell and be reed, and the pacient shal not well heare, and an ague wyl be concurrant with the infirmyte.

¶ A remedy.

☞ Fyrste vse sternutacions and gargarices. And purge the head with the pylles of Elephangine, and vse the medecines the which be rehersed in this Chapitre in the cause of ỹ inflacion of ỹ brayne.

¶ The. 72. Chapitre doth shewe of the hynder parte of the head.

Cornix is the Latin worde. In Greeke it is named Epomis. In Englysshe it is the hynder parte of the heade, in the which may be many impediimentes, as

The poll.

Lethargies

Letharges, Obliuiousnes, the Apoplexi and such lyke, for the which impedimentes or sickenesses loke in their Chapitres. and vse the medecines that there be specyfyed. And beware of hurtynge the hynder parte of the heade, for the brayne doth lye there.

¶ Chilis is the name of a veyne, the which doth spryng out of the lyuer.

¶ The. 73. Chapitre doth shewe of an infirmite in the eye lyde.

The eye lydde.

CHimosis is the greke worde. In Englysche it is an impediment the which is in the skyn, the whiche doth inclose the eye.

¶ The cause of this impediment.

¶ This impediment doth come of a salte humour.

¶ A remedy.

☞ For this matter gargarices be good to bryng the humours an other way, that it haue no recourse to the eyes, for if the salte humour haue a recourse to the eyes, it wyl make a man blere eyed, beside this aforesayde impediment.

¶ For Chinanchi, loke in the Chapitre named Angina.

¶ The. 74. Chapitre doth shewe of the Ciphac.

Ciphac.

CIphac, is the Araby worde. In Englysche it is a call or a pellycle the whiche doth compasse aboute the guttes. And dyuers tymes the sayd Ciphac maye be relaxed or broken.

¶ The cause of the breakynge of the Ciphac.

☞ The Ciphac is broken thorowe a great lyft, or a fal, or a brose, or by greate crynge, or extreme halowyng, or by leppynge into a sadell, or otherwyse leppynge or straynynge a mannes selfe.

¶ A remedy.

☞ For a remedy for this infirmite loke in in the Chapitre named Ruptura.

☞ For Cirsocella, loke in the Chapitre named Ramex.

The

C The.75. Chapitre doth shewe of Carnels.

Carnels.

CHerade is the greke worde. Some auctours do cal it Strume, & some do cal it in greke Antiades. The latins do cal it Glandule. The barbarus people do name it Scrophule. In Englyshe it is named carnelles in a mans flesshe, for this matter loke in the Chapitre named Glandule, and vse the medecines that there be specified.

C The.76. Chapitre doth shewe of the gout in the handes.

The goute in the handes.

CHiragra is the greke worde. In Englyshe it is the gout the which is in the handes & fyngers of man. And it doth runne frome one toynte to another as other goutes doth.

☞ The cause of this impediment.

☞ This impediment doth come of reume and euyll diet. And there be two kindes of the goute in the handes, the one is confirmed and can not be made whole, for and it do come by kynde so that the toyntes be broken, the sickenes is vncurable. The other the which is not confyrmed may be made whole.

C A remedy.

☞ Take of Cole wortes. iii. handefull, seth it in a lytle lye with .iii. sponfull of vineger, and halfe a sponefull of salte, stampe all this togyther and make a playster. Or els take and eate Triacle, & make a playster of it, and laye it to the place. And marke that if the matter do come of a hote cause, minister hote medicines. And if it do come of a colde cause, minister no hote medecines, but colde medecines, and let the pacient beware of carynge and drynkynge of those thynges that be ouer hote or ouer colde.

C The.77. Chapitre doth shewe of carnall copulacion betwyxte man and woman.

Iapynge.

CCoitus is the latin worde. In greke it is named Ochia or Synousia. In Englyshe it is named carnal Copulation betwixt man and woman, and it is a natu-

ral

ral thynge amonges beastes, foules, and fyshes, and al other thynges haupnge lyfe and doth ingender.

The cause of this natural copulacion.

¶ This natural copilacions doth come of thre causes. The fyrst is that whan god had made man, beast, fyshe and foule, and all other thynges that doth ingender, he byd them to encrease and to multyply the worlde or the earth. The seconde cause is, that naturally euery male desyreth copulacion with his make, for the Philosopher sayth. Euery lyke desyreth to haue one lyke to hym, for and if any copulacion be had with vnlyke, then is engendred a monstruous thynge. The thyrd cause is that euery thynge bearynge or hauynge lyfe, desyreth his make except man, for a man hath reason, in whome grace may worke aboue nature, and if grace do not worke aboue nature for carnal copulacion a man may e lyue chaste, aswell in youth as in age. And an olde man to fall to carnall copulacion to get a chylde, he doth kyll a man, for he doth kyl hym selfe, except reason with grace do rule hym. But oftymes in this matter old men doth dote, for it is harde to get out of the flesshe, that is bred in the bone. And furthermore I do saye. Qui multum coniunt diu viuere non possunt, for it doth ingender dyuers infirmyties, specially if venerious persons vse carnall copulacion vpon a full stomake.

¶ Medecines for a man the whiche can not do the acte of matrimony thorowe impotencie.

☞ The electuary de Aromatibus, and a confection of ginger is good for this matter. Also a cõfection made of the stones of a Fox. and the electuary of Alkechof is very good for this matter, and so is the confection of Alharik, and the seconde confection of the stones of a Foxe. For the makyng of these thynges and many other thynges in this boke, the Potycary must do it, or els any other man

man shall marre al that he doth go about, and the medecines shal not take none effecte, except ỹ matter be wel ordered & truly made.

☞ Medecines to helpe a man or a woman to haue chyldrene.

☞ Fyrste a man muste knowe whether the faute be in the man or in the womã. If the faut be in the mã it doth come throrow wekenes or debilite of nature, or for lacke of erection of the yerde, lette suche men vse restorative meates and drynkes, and vse good dyet and vse no venerious actes after a full stomake. If the woman be in the faute it doth come of lubricite of humours in the matrix or place of conceptiõ. For this matter loke in the Chapitre of conception. Furthermore this is good to make a woman to conceyue. Take of Mandragor apples, confect them with Rose water & Sugger rosat, and take a porcion of it. ix. dayes. And here is to be noted for maried men that Aristotle sayth Secundo de Anima, that euery parfyte thynge is, whan one may generate a thynge lyke to hymselfe, for by it he is assimiled to the immortall God. Auicene De naturalibus, glorified natural procreation. And for this cause God made man and woman to encrease & multiply to the worlds ende. For this matter loke further in the Extrauagantes in the ende of this boke.

☞ Medecines to kepe a man or a woman lowe of corage.

☞ To kepe one lowe, is the vsage of eatynge or of drynkynge of vinegre, or of smellyg to it, and so dayly vsed. Rewe and Camphire for this matter is good to smel to it. And Tutsane otherwyse named Agnus castus and Singreene otherwyse named Houselyke, and stronge purgacions, watche and study, and all bytter and soure thynges dothe mitigate or swage the corage of man, for this matter loke in the Chapitre named Priapismus.

☞ For Contorcio oris loke in the Chapitre named Tortura oris

☞ For Columella, loke in the Chapitre named Gargarion.

☞ The. 78. Chapitre doth shewe of the Colycke.

Colica passio, be the latin wordes. In Englyshe it Colycke, is named the Colyke, and it is named a passyon, for

forasmuche as the peyne is very extreme. The Colycke doth take his name of a goute, the whyche is in manne named Colon.

¶ The cause of this infirmitie.

¶ This infirmitie is engendred of ventositie or wind the whyche is intrused or inclosed in the gotte named Colon and can not get out. And otherwhyle it cometh of a Colericke humour the whyche doth dryve vp a mans egestion or order.

¶ A remedy.

☞ Fyrste beware of costiuenes, and beware of colde, and of eatynge of colde meate and frutes, and all maner of meates that Hony is in. And vse Clysters & suppositors, or some easy or gentyll purgacions, and kepe the bely warme & be not longe fastyng, and vse Diaciminum, or the confection of the fyrste inuencion of Philonii, and the oyle of Lylies, & so be Pillule feride minores.

¶ The. 79. Chapitre dothe shewe of an humor named Coler.

Coler. Colera is the latin worde. In greeke it is named Cholæ. In Englyshe it is named Coler, the which is one of the foure humours. And is hote and dryelynge or beynge in the stomake and is mouable. There be. v. kyndes of coler. The fyrst is natural coler which is redyshe, clere, and pure. The seconde is glassy, the whyche is ingendred of watersyhe fleume, and of reed clere coler. The thyrd is whytyshe biscus, and clammy lyke the white of a raw egge, the which is ingendred of congellacion of fleume and of clere red coler. The. iiii. is grene, the original of the whych commeth of malyce of the stomake. The. v. is a darke grene coler, and doth burne in the stomake, and is engendred of to much adusted humours.

☞ A remedy to purge Coler.

☞ Coler adusted dothe purge, the pylles of Lapidis lazule, and so doth Yeralogodion rufi and the confection of Hamech. And to purge Citrine coler is good the confection of Manna, & the pilles

the

the which be good agaynst Colerike feuers, and pillule ffilii. And to purge grosse and biscus coler, vse Sirupus acetosus. And it is good for read coler, and for all superfluous coler, vse the pylles named Pillule scomatice, pylles of Turbyth, or pylles of Coloquintida, and so dothe Sirupus acetosus laxatiuus, and so dothe the confection made of Fumiterre, this must be done of a Potycary, the whiche hath the practyce of all suche matters, for I nor no man els can nat in theyr maternal tonge expresse the whole termes of Phisicke.

¶ The.80. Chapitre dothe shewe of a passion that is in the bely.

Colirica passio, as Alexander sayth is deryued out of a worde of greke named Colides the whych is named the inwardes of a man. Some Grecions doth name this sickness Colidica or Ciliaca or Cocliaca passio. And some grekes with the latenystes doth name it Cholera. In latyn it is named Ventralis passio. In Englyshe it is named the belly ache or a passion in the belly. Bely ach.

☞ The cause of this impediment.

☞ This impediment doth come for lacke of perfyte digestion for a man shal exonerate or discharge by egestion and vomet both his body and stomake in an houre, vpwarde and downewarde,

☞ A remedy.

☞ Fyrste beware of colde, and eatynge of colde meates and liquide meates, as of all kyndes of Potages, sewes, posset ale, ale brues, and caudelles, and cucry thyng that is laxatiue, as plomes aples, and suche lyke. And comfort the stomake with the cõfection of Aromatickes, and vse Cordialles and rosted meate, and broyled meates.

¶ The.81. Chapitre dothe shewe of a man or a womans colour.

Color is the latin word. In greke it is named Chroma. In Englyshe it is named a man or a womans colour, and some be good and many be euyl. Colour.

☞ The cause of good and euyl colours.

¶ A good colour cõmeth of a good complexion. And an euyl colour doth come of an euyl complexion, as by sickenes, or a sodeine feare, or anger, or malyce, or by extreme heate or colde and by greate labour or dronkennes and such lyke causes.

¶ A remedy.

☞ Fyrste I do saye that phisicke can nat helpe none of al these impedimentes, excepte it do come by syckenes. And the most of the other doth come by nature and that thynge that nature doth geue to man no Phisicion can take it awaye, howe be it in diuers infirmites many and expert Phisicions may mitigate the peyne for a tyme but they can nat clerely take it awaye, for this matter loke in the Chapitre named Cutis, and vse good meat, bread & drynke.

☞ For Collum, which is the necke of man looke in the seconde boke named the Extrauagantes in the ende of this boke.

¶ The. 82. Chapitre dothe shewe of Burnynge.

Burnyng

¶ Combustio is the latin worde. In greke it is named Pyritasta. In Englyshe it is named burnyng with fyre. Then is there Ambustio, the whiche is the latyn word, and in Englyshe it is named scaldyng with licor.

☞ The cause of this impediment.

¶ This impediment of burnynge doth come .ii. wayes eyther it doth come by burnynge of fyre, or els by burnynge of a woman thorowe carnal copulacion. And Ambustio which is to say scaldynge, doth come by hote and seethyng lycour, as water, lye, oyle, worte, and such lyke.

¶ A remedy for burnyng with fyer.

☞ Take the white of a rawe egge and beat it with an vnce of the oyle of Roses, than put to it the iuyce of Houseleke an vnce, of Nyght shade, of Plantaine, of eche of them, halfe an vnce, of the ruste that is vnder the handestyle of a smyth. ii. vnces, compound al this togyther and washe the place oft. And than take Populyon & adde to it a lytle of the oyle of Roses, almuch of the iuyce

of

of Plantaine and incorporate all togyther and make plasters. Or els take the oyntment of Ceruse, and the oyntmēt of Sericine named in latin Unguentum sericinum. And Popylion is good, & suche other lyke.

☞ A remedy for scaldynge with water.

☞ Take of the iuyce of Houseleke and intincte a linnen clothe in it and laye it vpon the place. Also boyle Armoniake & Camphire is good whan it is desolued in the oyle of Roses and layde vpon the place. The water of Purslayne and Myrtilles, Ceruse and the white of rawe egges, and suche lyke be very good for all maner of scaldynge.

¶ A remedy for burnynge of or with a woman.

☞ Ignorante persons that is burnt of an harlot, as sone as he hath done his carnall and fylthy concupicence, let hym washe all his secret places with white wyne. iii. or. iiii. tymes, as sone as the matter is done, lest at length the guttes fall out of the bely. And if he get a dorser or. ii. dorsers and a ryder let hym loke in the Chapitre named Ambustio meretricis.

¶ The. 83. Chapitre dothe shewe of a terrible and depe slepe.

¶ Amo is the greke worde. In latin it is named Crauis et profundus sompnus. In Englyshe it is named a longe and a greuous slepe with exhaustion of wynde, for he or she hauyng this impediment wyll snorke and snore the head lyenge hygh or lowe. An euyll slepe.

☞ The cause of this infirmitie.

¶ This infirmytie doth come of superabundance of humours, specially of reume & other corrupt humoures myxt with it, the which doth cause immoderate and vnnaturall slepe.

¶ A remedy.

☞ Fyrste purge the heade, and after vse sternutacions, and drynke nat late, and vse a good dyet and surfyt nat, & lye the head hyghe.

¶ The. 84. Chapitre doth shewe of Conception.

¶ Cnceptio is the latin worde. In greke it is named Sillepsis. In Englyshe it is named conceptyon or Conception,

when a woman is conceaued with chyldē.

☞ The cause that a woman can nat conceyue.

❧ The cause is that when the sede of man is sowen and the place of conception is lubzyfact and can not re= teyne the sede but doth slyppe awaye frome the woman, there can not be conception, therfoze lette the matryx oz place of conception be kept in a temperance, neyther to moyst noz to dzye, neyther to hote noz to colde. And that the woman haue the due ozder of her termes, and yf the man oz woman be fat, let them eate peper in theyz mea= tes and dzynkes, and vse purgacions.

¶ A remedy.

☞ Let baren women vse to eat in pouder the matrix of an Hare oz dzynke the pouder of the stones of a Boze with wyne. And lette her kepe an ozder in her meates & dzynkes, and vse no benerious actes after a ful stomake. Loke foz this matter in the Chapitre named Embzio.

❧ Foz Condolamita, loke in the Extrauagantes.

¶ Foz Coniunctiua loke in the Chapitre named Oculus

☞ The .85. Chapitre doth shewe of sleppynge with open eyes.

Slepyng with open eyes.

¶ Congelacio is the latin wozde. In Englyshe it is when a man lyeth a slepe hauyng his eyes open as a Lyon doth without mouyng of the eyes and eye lyds.

¶ The cause of this impediment.

¶ The cause of this impediment Aristotle doth shewe in his Metheoror, that it doth come of a cold watery= she humour, the which as I do thynke doth lye in the hyn= der parte of the bzayne.

¶ A remedy.

☞ Fyzste purge that watery=she humour with Clysters, than make fricacions oz rubbynges with the hande of man vpon the fozchead, and vse gargarices and sternutacions, and anoynt the head with the oyle of Lyllies.

The

¶ The.86. Chapitre doth shewe of the herte of man.

Herte.

COr is the latin worde. In greke it is named Cardia In Englysshe it is an herte, the herte is the principal member in man. And it is the member that hath the fyrste lyfe in man, and it is the laste thynge that dothe dye in manne. The herte dothe vinifycate all other members and is the grounde and foundacion of al the vitall spirites in man, and doth lye in the mydle of the body and is hote and dryc. And there is nothyng so cupl to the herte as is thought and care, and feare, as for other impedimentes that be longynge to the herte dothe appere in theyr Chapitres, as Cardiaca.

☞ To comfort the herte.

There is nothynge that doth comforte the herte so much besyde God as honeste myrth and good company. And wyne moderately taken doth letyfycate and dothe comforte the herte, and good breade doth confyrme and doth stablysshe a mannes herte. And all good and temperate drynkes the which doth ingender good bloud doth comforte the herte. Al maner of cordyalles and restoratiues, & al swete or dulcet thinges doth comfort the hert and so doth maces and gynger, rere egges, and poched egges not harde, theyr yolkes be a cordiall. Also the electuary of citrons, Rob de pitis, Rob de ribes, Diambra Aromaticum mustatum, Aromaticum rosatum, and so is Electuarium de gemmis, and the confection of Xiloaloes and suchlyke be good for the hert.

¶ The.87. Chapitre doth shewe of defnes.

COpohsis, is the greke worde. In latin it is named Surditas. In Englysshe it is named a man that can not heare. Defnes.

¶ The cause of this impediment.

¶ This impediment may come to a man. iii. maner of wayes, eyther it doth come by nature, or els accidentall by some stroke, or stryppe, or brose, or fall, or els it doth come by an humour, the which doth opplate or stoppe the Organs of hearynge.

¶ A remedy.

¶ If it do come by nature, that is to say that one is borne deef. there is no maner of remedy, but onely god to do a miracle. Yf it come accidentally, as by a stroke, a stripe, a brose, or a fal, or such lyke, and that by it the organs of herynge be closed up, there is no remedy but onely god. Yf it do come of an humour there is remedy, as thus. Fyrste put nothynge into the eare, excepte it be warme as bloud. Than take the gall of an Hare and myxe it with the grece of a Fore. and with blacke woll instyll it into the eare. Or els take the fatnes of a balcon ele and intincte blacke wol in it and put it into the eare. Or els take of the iuyce of Wormewode and temper it with the gall of a Bull and intyncte blacke woll in it, put it into the eare.

¶ The. 88. Chapitre dothe shewe of Illica passio.

Illica passion.

Cordapsis is the greke worde. In latin it is named Emullicio intestinorum, or Iliaca passio. John Yelnes doth name it dñe miserere mei. In Englyshe it is named Illica passion. This sickenes is deryued out of a worde of greke named Ilia, which is a gout in the belly of man. Some men doth name this sickenes Volnulus.

☞ The cause of this infirmytie.

❧ This infirmytie doth come of ventolitte or wynde the which is incrussed and inclosed in a gout named Ilia, and doth ascende dyuers tymes to the herte, and wyll cause a man to vomyt.

☞ A remedy.

☞ Fyrst beware of colde, and be nat longe fastynge, eate no cold meates nor no meate that hony is in, be ware of eatyng of potages and of frutes, and of all other thynges the whiche doth ingender ventolite, for this matter looke in the Chapitre named Illiaca passio

¶ The. 89. Chapitre doth shewe of a mans body

COrpus is the latin worde. In greke it is named Soma. In Englyshe it is named a body. A mans body is of. v. disposicions. The fyrst is equalytie the which consysteth in equalytie of humoures. The seconde is grosnes, the which hath two kyndes, the one is fatnes and the other is grosnes of flesshe, fatnes doth come of colde and moyst humours, grosnes doth come of abundance of hote humours. The thyrde disposicion is leanesse the which doth come of a dryе colerycke humour. The fourth is named Sintesis, the whiche leannesse is swart and blacke, and it doth come of a colde and a dry melancoly humour. The fifth disposicion is named squalydytie or foggynes. And it doth come of colde and moyst humours of the disposicion of them the which be infected with the Hydropsies. The body that is sycke may be made whole many wayes, fyrst by attraction, by expulcion, by dissoluyng, by mortyfycation, by constriction, and by restoryng. To comfort the body Diacalamite is good, and so is Trifora sarta magna, and so is Aces tū insquilitis, and Pillule lucis, or Yerahermetis, and Yeralogodion ruffi. A mans body.

¶ The. 90. Chapitre doth shew of Corpulence.

CCorpulencia is the latin word. In greke it is named Pachos. In Englyshe it is named Corpulence, cor pozateneſſe or grosnes of the body, or fatnes. Grosnes.

¶ The cause of this impediment.

¶ This impediment doth come eyther by nature or els by grosse fedynge, or els by greate drynkyng, and that doth make a great belly.

¶ A remedy.

☞ Yf it do come by nature there is no remedy: if it come by grosse fedynge or great drynkyng, vse muche Peper both in meates and drynkes, and vse purgacions and laratiue meates and vse labour and exercise the body in open ayer and temperate wethers.

C The.91. Chapitre doth shewe of the Pose.

Pose. CCoriza is the barbarous word. In greke it is named Corriza. In latin it is named Rupia or grando. In Englyshe it is named the poose, or reume stoppynge or oppylatynge the nosethyrylles that a man can not smell.

☞ The cause of this infirmite.

C This infirmitie doth come of reume the which doth dystyl from the head to the nose, or nosethyrylles. And this reume is ingendred thorowe imperfyte digestion and thorowe fumosyte or vaporous humours. And dyuers tymes it is ingendred of colde taken in the face, and it may come of late drynkynge or surfetynge,

C A remedy.

☞ For this matter labour and fastynge is good. Also sternutacions or nesynges is good. And to cause nesynge, take of Elibrus albus and make pouder of it and snuffe it into the nose, or take a rysshe or a strawe and tycle it within the nosethyrls, and beware of drynkynge of wyne, and of surfetyng, and vse warme meates for a space.

C For Coxa, loke in the Extrauagantes in the ende of this boke.

⚜ For Coxendrix, loke in the Chapitre named Sciatica

C The.92, Chapitre dothe shewe of surfetynge

Surfyt. CRapula, is the latin worde. In greeke it is named Crepalæ. In Englische it is named a surfet, and some say it is an head ache.

C The cause of this impediment.

❧ This impediment doth come of an euyl dyet eating and drynkyng late, or takyng to much meate or drynke, or eatyng of rawe or contagious meates, or taken euyl drynkes drynkynge.

C A remedy.

☞ For this matter nothyng is so good as abstinence, and to beware what a man doth eat and drynke, & what dyet he doth kepe, for

for there doth mo persons dye by surfetyng, than by the swerde or kyllyng or hangyng, wherfore I aduertise euery man that no sensualite ouercame hym. And after a full stomake that which is tard of digestion, drynke.ii.or.iii. draughtes of wyne specially Grecke. And with meate drynke no wynes, excepte it be Gascoine wyne, or Renysche wyne, or Frenche wynes. And after a surfyt eate no meate nor drynke lytle or nothyng vnto the tyme the stomake be euacuated. And for this matter vomityng is a perfyte medecine, so be it that age and strength wyll permyte it.

¶ For Craneum, loke in the Chapitre before Cerebrum.

¶ The. 93. Chapitre dothe shewe of the strynges that a mans stones dothe hange by.

Stringes of the stones.

¶ Cremasteres is the Greeke worde. The Barbarus worde is named Cremastres. In englyshe it is the strynges whereby the stones of a manne doth hange and they may haue impedymentes certeyne wayes.

☞ The Cause of this impediment.

¶ This impediment doth come eyther by straynynge or by brosynge, or by some putrifyed humour.

☞ A remedy.

☞ Take the fatnes of a Cony and anoynt the cod and the stones, and than wrap the cod in a Conys skin, do this.ix. tymes and labour nat for.ix. dayes.

¶ For Crines loke in the Chapitre named Capillus.

¶ For Cronea loke in the Chapitre named Oculus.

¶ The. 94. Chapitre dothe shewe of a mannes skyn.

The skin.

¶ Cutis is the latin word. In greke it is named Chros or Derma. In englyshe it is a skyn, the which is in dyuers men of dyuers colours, much after the complexion of man, for some hath white skyns, and some hathe reed skynnes, and some hath blacke skynnes, and some hath glase and dankyshe skynnes, and some hath rauny skynnes, and some hath grasse or grenyshe skyns.

☞ The cause of these impediments.

¶ These impedymentes doth come many wayes. First yf the skyn be whyte it doth come of fleume, and if the

skyn be reed it doth come of bloud, and yf the skynne be blacke it doth come of blacke coler, & if the skin be tauny or glase it doth come of coler adusted, & if it be grasse or grenyshe, it doth come of melancoly and cold humours.

¶ A remedy to mundify the skyn.

☞ The confection of Hamech is good to purge and to clense the skyn, and so is Trifera mustata, or Diamoroson, oyle de Beanes is good, and so is the oyle of the yolkes of egges, or the oyle of Juneper, the oyle of wheat, or the oyle of Ashe kayes.

☙ The 95. Chapitre doth shewe of square wormes. in a mannes body.

Wormes. CVcurbiti is the Latyn worde. In Englyshe it is square wormes in a mans mawe and guttes.

☞ The cause of these wormes.

☙ These wormes commeth thorowe corruption and abundance of fleume.

¶ A remedy.

☞ Eate Garlyke with meates dayly for .ix. dayes and that dothe kyll all wormes in mannes body. Aloes cicotrine is good to kyll wormes, and so is wormesede, yf it be sted & dronke with mylke or Malmesy. For this matter loke in the Chapitres named Lumbrici and Vermes.

☞ The. 96. Chapitre doth shewe of imperfite digestion.

Imperfit digestion. CRuditas is the latin worde. In greeke it is named Apepsia. In englyshe it is named imperfite dygestion, or when a man doth egest his meate it doth come frō him as he dyd eate it, or doth se the substance of it.

☞ The Cause of this impediment.

¶ This impediment doth come of intemperance of the ventricles of the stomake and bely, or thorowe inflamacions, or els an euyl liuer may be the cause.

¶ A remedy.

☞ Fyrst purge the stomake with pylles of Cochee or suche lyke, and vse to eate Grene gynger. Diagalanga is good for this mater, and so is Ypocras and Secke, and other odiferous wynes, and all maner of odiferous sauours for this matter is good.

☙ Thus endeth the letter C. And here followeth the letter of D.

The

☞ The.97. Chapitre dothe shewe of a mannes tothe.

DEns is the latin worde. In greke it is named Odons. In Englyshe it is named a tothe. A tothe is a sencyble bone, the whi che beynge in a lyuyng mans heade hath selynge, and so hathe none other bone in mans body, and therfore the tothe ache is an extreme peyne. A tothe.

¶ The cause of this peyne.

☞ This peyne doth come eyther by an humour discendyng out of the head to the teeth or gummes, or it may come by corrodyng or eatyng of wormes, or it may come of corruption lyenge and beynge vpon and betwyxt the teeth, or it may come by drynkynge of hote wynes, eatyng of hote spyces, or eating of hote apples, peares, and such lyke, or it may come of a hote lyuer or stomake.

¶ A remedy.

☞ Fyrste purge the head with pylles of Cochee, and vse gargarices. And if it do come of any colde cause, chewe in the mouthe diuers tymes the roote of Horehounde. And if it come by wormes, make a candell of waxe with Henbane sedes and lyght it and let the perfume of the candel entre into the toth and gape ouer a dysshe of colde water and than may you take the wormes out of the water and kyll them on your nayle, the worme is lytle greatter than the worme in a mans hande. And beware of pullyng out any toth for pul out one, and pul out mo. To mundify the teeth, washe them euery mornyng with colde water and a lytle Roche alome.

☞ DIA is a notable worde in Greke, and the Grecions hath vsed and doth vse to set this worde Dia before all theyr notable wordes, as well in Physicke as in Musicke, as it shall appere in the Chapitre of Musicke.

¶ The.98. Chapitre dothe shewe of them that can not kepe theyr water but dothe pysse as muche as they do drynke.

Diabete

Inordynate pyssynge.

Diabete is the greke worde. And some grekes doth name it Dipsacos or Sipho. The latyns do name it Afflictio renū. The barbarus men do name it Diabetica passio. In englische it is named an immoderate pyssyng

☞ The cause of this impediment.

This impediment doth come of imbecillytie of the raynes of the backe, and of the secrete members of man or woman, and it maye come of calyditie or heate of the raynes, and the backe, it maye come of lechery, and of labour, and suche lyke.

¶ A remedy.

☞ Fyrst purge the matter with Manna and Cassia fistula. And than drynke colde water and by and by vomyt it vp agayne. And than take of Coryander preparated, of Spodium, of Corall, of Carabes, of eche an vnce, confecte this with Whay and vse to drynk of it diuers tymes in a daye. Yf it do come thorowe imbecilite or wekenes of the backe, vse Clary stewed with a Cockerell, or frye Clary dypte fyrst in the yolkes of egges, & vse restoratyue meates and drynkes. Yf it do come by wekenes of a mans priuie member vse to eate in the mornyng. ii. or. iii. rere egges, and put into them the pouder of read nettels and suger. Yf it do come of heat in the backe, vse to anoynt the backe with the oyle of Newuiser, or the oyle or iuyce of Sengryne otherwyse named Houseleke or suche colde thynges,

¶ The. 99. Chapitre dothe shewe of peyne or dolour.

What peyne is.

Dolor is the latin worde. In greke it is named Lype. In Englysche it is named peyne or dolour, the whiche may be many wayes, as by sykenes of the body, or disquietnes of a mannes mynde.

☞ The cause of this peyne.

☞ Dyuers tymes of greate pleasure doth come greate peyne, as we se dayly that thorowe ryot and surfetyng and sensualytie doth come dyuers sickenesses. Also with sporte and playe, takyng great heate, or takynge of extreme colde doth ingender diseases and peyne. Also for lacke of pacyence many mens and womens myndes be vexed and troubled.

A re

¶ A remedy.

☞ If a man wyll eschewe many peynes and dolours lette hym lyue a sober lyfe and distemper not disquyed the body by any exceſſe or sensualite. And let hym arme hym selfe with pacience, and euermore thanke god what soeuer is sente to man, for if aduersitie do come it is either sent to punysse man for synne or els probacion and with sorowe vse honest myrth and good company.

☞ For Demoniaci, loke the seconde booke named the Extrauagantes.

☞ The 100. Chapitre doth shewe of a mannes Mydryfe.

Diaphragma is the greke worde, and the latin word In Englyshe it is named the Mydryfe in a man, the which is a grosse skyn, or pannycle, or musculles, the which deceper the spirituall members from the nutrytyue members deuydynge the herte and the longes from the stomake and bowels. Isaacke doth saye that a plurysie is an hote impostume, and is ingendred in the Mydryfe otherwyse named Diaphragma, for a remedy for this impostume, loke in the Chapitre named Pluritis, and in the Chapitre named Apostema. Midrike.

¶ The. 101. Chapitre doth shew of the Flyxe or laske.

Diarthea is the greke worde. In latin it is named Fluxus. In Englyshe it is named the Flyxe, A flyxe.

☞ The cause of this infirmytie.

¶ This infirmytie doth come of a lasce and a malycyous humour. For this matter loke in the Chapitre named Fluxus in the Extrauagantes.

¶ A remedy.

☞ Take of suger roset made of dryeroses, of Trisandal, of eche an vnce and a halfe, myxe this togyther and eate it with meates or drynke it with drynkes, but the best remedy that I coulde fynde is, to take. iii. handefulles of saint Johũs worte, and as much of Plantayne, and as muche of Tressis, and seth this in a galon of rayne water, or read wyne to a potel & strayne it, and put to it ii. vnces of the pouder of Synamon & drynk of this drynk warme.

Didimes

☞Didimes be.ii. lytle skyns the whiche doth compasse the stones and doth holde them hangynge, and thorowe theym certayne veynes and artures doth passe, by the whiche the sede of man is conducted to the yerde.

¶ The.102. Chapitre dothe shewe of rylynges or lyftynges vp of the herte and brayne.

Rilyng of the hert & brayne.

Diastole is the greke worde. In Englyshe it is a rylynge or lyftynge vp of the herte or brayne.

¶ The cause of this infirmite.

¶ This infirmytie doth come of some euyl humour the which doth passe or go by the herte or brayne, and doth cause them to moue from the humour. And this a man may knowe by rylynge of the pulses.

¶ A remedy.

☞Use no contagious meates and drynkes, specyally such meates & drynkes as be vaporous, the whiche shulde perturbe eyther the hert or brayne, than se that the bely be nat constupated or costiue and vse Cordialles and drygges to breake wynde. And in any wyse beware of cuyl sauours, & vse Aromatyke fumes & sauours.

¶ For Digma, loke in the Chapitres named Morsus.

¶ The.103. Chapitre dothe shewe of a mans digestion.

Digestion

Digestio is the latin worde. In greeke it is named Pepsis. In Englyshe it is named digestion, that is when a man hath dygested his meate that he hath eaten. Egestion is when the meate is dygested, and the grosse substance beynge in the mawe and guttes, then must it nedes be egested and put forth, yf a mans dygestion be perfyte and good, it doth cause health, and if it be weake and vnperfyte it doth cause many infirmites.

¶ The cause of weake digestion.

¶ The weakenes of digestion, eyther it doth come of debilitie of the stomake, or els it maye come of superabundance of vnnaturall fleume, or els coler, or to much calydytie or heate in the stomake may be the cause.

A re-

¶ A remedy.

☞ Yf vnnatural flcume be the cause, vse to eate of Dyacitoniton. And if do come of heate in the stomake, vse Dyarodon. And if it do come of Coler, vse the sirupe of Wormewood with Dyaromata, or Dyarodon. Also these thynges be good for the stomake that is weake. Fyrst is Aromaticum rosatum, Maius, Dyambra, Diacimmum and Diatriompiperon.

☞ The.104. Chapitre dothe shewe of the fyngers of man.

Digitus is the latin worde. In greeke it is named Dactiles. In Englishe it is named a fynger. A man may haue many impedymentes in the fyngers as the goute and appostumacions, the crampe, and chappes, and such lyke, for these infirmyties loke in theyr owne Chapitres. A fynger.

¶ To make the handes and fyngers to loke white.

☞ Washe the handes twyse or thryse a weke with water somwhat warme and put to it wheten bran or the bran of Beanes, and do as it is specified in the Chapitre named Pulchritudo.

¶ The.105. Chapitre doth shewe of whelyng and stoppynge of a mannes wynde.

Dissma is the latin word. And some grekes doth name this infirmitie Orthomia. In Englyshe it is named whelynge. wheaking

☞ The cause of this impediment.

¶ This impedimente doth come of viscus flemme the which is in the pypes or organs that mans breth doth enter in and out, and the wynde dothe enter strayter inwarde then outwarde.

¶ A remedy.

☞ For this matter a Ptisane is good preparatiue, vsynge it.xb. dayes, & after that take pylles of Cochee, & than vse Loc. de pino.

¶ The.106. Chapitre doth shewe of a perilous flyxe, named the Disentery.

Disenteria is the greke worde. In latin it is named Exulceratio intestinorum. In englyshe it is named the disentery, or exulceracion of the guttes, or vlceracõ of the bowels, the barbarus word is named Viscēteria. A flyxe.

The

☞The cause of this infirmite.

¶ This infirmitie doth come eyther of vnnaturall coler, eyther els of a salt fleume, eyther of asperytie of the bloud, eyther of a melancoly humour or els by some apostumacion of the lyuer, eyther els by receptes of euil medecines, or elsit doth come by vlceracion in the bowels the which excoryate the guttes. Also it maye come of a great straynynge of the body, the which doth hurt the inwarde partes brekyng a veyne thorowe the whyche vlceracion of bloud doth issue frome the body with the egestion of man, or els it may come of coler and melancoly, and then the egestion or seege wyl be blacke.

¶ A remedy.

☞Fyrst beware of colones and of labour, and vse nat to eate of meates that be laxatiue or doth ingender ventosite. Than take of Ipericon other wyse named Saint Johans worte an handefulls of Plantaine water. iii. vnces, or els of Plantaine leues. iii. handfulles, seth this in connyng water & drinke at morynyng, none & at nyght. ix. sponfull. Or els roste. iii. or. iiii. egges vnto the tyme the yolkes be blewe and harde, then crymble them into a pynt of read wyne and than put to an vnce of the pouder of Cynamon, and boyle al togyther, and than drynke it in the morynyng, at none, & at nyght to bedwarde and do this. ix. dayes, and drynke but lytle, and beware of posset ale, mylke, butter, and frute.

¶ The. 107. Chapitre doth shewe of hym that can make no water.

One that can not pysse.

Disuria is the greke word. In latin it is named Difficultas mingendi. In Englisshe it is named the disury, which is when a manne or a woman that can not well make water but with peyne.

¶ The cause of this infirmitie.

¶ This infirmytie doth come many wayes, fyrste it may come by the colycke and the stone, or the grauell, stoppynge the condytes of the vryne, or elles an impostume, or a lompe of fleshe may growe or be ingendred in the condites of the vryne, or elles it maye come of congelacion

congelacio of bloud, or of matter the which doth stop the condites of the vrine, or els of long holdyng of ỹ water

☞ A remedy.

☞ Fyrste let euery man and woman beware of longe holdyng of theyr water or restraynyng of theyr egestion, let the body be discharged that nature wolde expell, & than take the grece of a Cony and anoynt the backe and the coddes and the yerd. If it be a woman let her anoynt her backe and pryue place. And be it man or woman let them laye ouer theyr secretes a Conys skyn, and for this matter these thynges be good, Triacle, the oyle of Balme, the oyle of Scorpions, Mitrodatum, and Aurea Alexandrina, so be it that with this sykenes a feuer be nat concurrant with it, and in this matter beware of costiuenes and of cold dyet.

¶ For Dipsacos, loke in the Chapitre named Diabetes.

☞ The.108. Chapitre doth shewe of a mans backe.

DOrsum is the latin worde. In greeke it is named Noton. In englysche it is named a backe the which may haue many infirmities, as debylytie and wekenes, curuytie, and gybbositie, besyde other infirmyties in the raynes of the backe, as Nephresis and such lyke. A mannes backe.

¶ The cause of these impedimentes.

¶ These impedimentes in the backe doth come eyther by nature, or els they may come accidentally, yf it come by nature, it doth come by kynde, yf it do come by kynde there is no remedy. If it do come accidentally, as by mischaunce or fortune, or syckenes, they may be holpen, so be it that the infirmitie or the impediment be not veterated or of a longe continuance.

☞ A remedy.

☞ Clary is good for the backe, and pylles named Pillule aggregate maiores, and Pillule de Serapino, and Pillule de Oppopona co. And these oyles be good for the backe. Oleum de piperibus, Oleum bulpinum, Oleum Philosophorum, and Terotum and rumachi is good. And I haue proued these oyles to be good for the backe, the oyle of Nardine, or the oyle of Alabastre, and the oyle of water lylyes, in hote causes, the oyle of popy is very good, in colde causes the oyle of Lyllyes, and the oyle of Mastyx, or the oyle of mustarde is good for the backe. Also vse frycations and then annoynt the backe ofte with the oyle of Lyllyes.

¶ Diuramator is the latyn worde. In Englyshe it is a pellycle or a skynne the whiche is within a mans skull compasshynge the brayne, it may be perced and hurt, and diuers times there is no ieopardy in it, but for a more suertye take of colyfony the weyght of. xii. d. of Myrre, Aloes, and mastyx, of eche the weyght of. iiii. d. of sarcocol, of saffron, of euery one the weyght of. ii. d. compounde them and in sandle lay it ouer the place.

¶ The. 109. Chapitre doth shewe of knobbes and burres in the flesshe.

Burres. DVbaleth, is the Araby worde. The Latins do name it Nodi. In Englyshe it is named knottes, knobbes, knorres, or burres the which is in a mans flesshe or fatnes, and there be thre kyndes. The one is harde, and the other is softe, and the other is indyfferente, but they be biscuitly congelated, yf there come any matter out of it, it is named in latin Mellinus, and yf it be harde it is named Ingia.

☞ The cause of this impediment.

❧ This impedimente doth come of corrupte fleumatyke humours, the which be putrifyed, the one takyng the more and the other the lesse, and the neuter consysteth in the myddle.

¶ A remedy.

☞ Fyrste purge the matter with the pylles of Hermodactils, or with Pillule fetide. Than excoriat the skyn & maturat the matter and than abstracte them out with the instrumentes of Surgery, & after that incarnate the place, and so skyn it, and for this matter in the healyng and skynnyng, Mellilote and water of Cresses, and Hony is very good and so is Galbanum desolued in a lytle of the iuyce of Fenell.

☞ Thus endeth the letter D. And here followeth the letter E.

The

☞ The.110. Chapiere dothe shewe of dronkennes.

EBrietas is the latin worde. In greke it is named Mæthæ. In Englysshe it is named dronkennes. Dronkennes.

¶ The cause of this impediment.

☞ This impedimente doth come eyther by wekenes of the brayne, or els by some greate hurte in the head, or of to much ryotte.

☞ A remedy.

☞ If it do come by an hurt in the head there is no remedy but pacience of all partes. If it do come by debilite of the brayne & head, drynke in the morynge a dysshe of mylke, vse a Sirupe named Sirupus acetosus de prunis, and vse laxatiue meates, and purgacions, if nede do requyre, and beware of superfluous drynkynge, specially of wyne and stronge ale and beere, and if anye man do perceyue that he is dronke, let hym take a vomite with water and oyle, or with a fether, or a Rosemary braunche, or els with his finger, or els let hym go to his bed to slepe.

☞ The.111. Chapitre dothe shewe of any swellynge that is softe.

EDema is the greke worde. In latin it is named Tumor mollis. In Englysshe it is named a swellynge the which is softe. Swelling

☞ The cause of this infirmytie.

¶ This infirmitie doth come of abundance of corrupt humours.

¶ A remedy.

¶ Fyrst maturate the matter, & than eyther by inisicions or els by Corosiues make an issue, and than with tentes and salues to make the impedimentes whole as it doth appere in the chapitre named Vulnus

¶ The.112. Chapitre doth shewe of a mans egestion.

EGestio or Sessum be the latin wordes. In englisshe it is named the egestion or sege the which doth come from man, it is necessary whē the meates that man doth Seege.

doth eate be digested, that then the grosnes of it be egested, and by the egestion the Physicion in sycke persons hath a great notition and knoweledge of mans infirmyties, many men be laxatyue and costyue, and some be indyfferent. For laxatyue men loke in the Chapitres of Diarrhea, and Disenteria.

☙ The cause of imparfite egestion.

¶ who so euer he be that doth eate lytle meate, and is a small dzynker, his egestion can be but lytle, but they che which can eate theyr meate and doth lacke egestion can not longe lyue without infirmyties.

¶ A remedy for costiuenes.

☙ Fyrst let no man restrayne his egestion, whan that he is prouoked to it. And if he be costupated let hym vse Suppositors or Clysters or some gentle purgacions, as Mercury, Polypody, Sene, Cassia fistula, Turbythe, Reuberbe, Rapuntica, Aloes cicotrine, and suche lyke. and without counsell of a doctour of Physicke. Beware of Colloquintida, of Alarabaca, Opium, Scamony, Catapuce. Aloes cabalyn, Aloes epaticum, and such lyke. And let euery man beware, specially weake men howe that they do take any pilles or potions of any ignorant person, except he do knowe howe, whan, and what tyme medecines, specially purgacions ought to be ministred.

☙ A knowlege in egestion.

☞ If the meate do come frome a man as in maner he dyd eate it, the stomake is weake, and the bowels be lubzicated, and it is an euyll sygne. If the egestion do not stynke, it is an euyll sygne. If the egestion do loke lyke the earth, it is a sygne of death. If the egestion do loke lyke leade, it is an euyll sygne. If the egestyon be blacke as ynke, it is an euyll sygne. If the egestion be blacke and adusted, & doth loke like shepes tretles, there is abundance of coler adusted, and peyne in the splene. Yf the egestion be yelowe, and eatyng no saffron before the body is repleted with coler & cytryne water. If the egestion haue straynes of bloud, there is impedymentes in

in the lyuer and in the bowels. If the egestion be bludsyche, there is vlceracion in the guttes. Yf the egestion loke lyke the shaupnge of guttes, beware then of an extreme fyre and debylytie of the bodye. If a man be to laxatyue it is not good, for in suche persons can be no strength but much wekenes. If a man be to costyue and can not haue a naturall egestion ones a day, he can not lyue longe without syckenesses.

☞ The.113. Chapitre dothe shewe of burnyng in the Sonne.

Son burnynge

EFfilla is the latin worde. In Englische it is burning of the sonne.

☞ The cause of this impediment.

¶ This impediment doth come thorowe greate heate of the sonne.

¶ A remedy.

☞ Take of the oyle of Tarter & anoynt the face. For this matter loke in the Chapitre named Vulchritudo.

☞ The.114. Chapitre dothe shewe of a kynde of leprousnes named the Elephansy.

A kynd of lepr̃usnes

ELephas or Elephantia be the greke wordes. In latin it is named Cancer vniuersalis. In Englysche it is named the Elephancy, or the Olyphant sickneſſe, for an Olyphant is sturdy and hath no ioyntes, and who so euer that hath this kynde of Leprousnes can not moue his ioyntes and is starke: wherfore he is bedred and can not helpe hym selfe.

¶ The cause of this infirmitie.

☞ This infirmytie doth come of a melancoly humour, and it may come of a grosse and viscus fleume.

¶ A remedy.

☞ Fyrste purge the cause with pylles of Fumitory, or with Diacatholicon, and than cotidially as the pacient may beare ble stules wete and dry, and exhaust no bloude, and after the stules anoynt the ioyntes with the oyle of Turpentyne, and Neetes fote oyle, and ble Diarodon abbatis.

There is an other infirmytie named Elephancia, whiche is a swelynge in the feete and legges, and the cause doth come as the other Elephansy dothe, wherefore the matter must be fyrste purged and after that vse cerecloz thesattractyue.

¶ For Elmira loke in the Chapitre named Lumbrici.

¶ The.115. Chapitre doth shewe of the Conception of a chylde.

Conception.

EMbria is the latin worde. In greke it is named Embrion. In Englyshe it is a chylde conceyued in the mothers body, hauyng not the perfyte shappe or lyuymentes of a man or woman.

☞ The cause of this matter.

The cause of this, is carnall copulacyon betwyxte man and woman,

To preserue this procreacion loke in the Chapitre named Conceptio.

☞ Use good meates and drynkes, and let such women haue theyr lustes, and beware of abhorsion.

☞ The.116. Chapitre doth shewe of syckenesse.

Sickenes

EGritudo is the latyn word. In Englishe it is named syckenes, there be many maner of syckenesses, as it doth more largelier apere in the Chapi. named Morbus.

¶ The cause of these sicknesses.

¶ Sickenesses doth come many wayes, as by surfeting and euyll dyet, and to company with infectyous people to eate and drynke, or to lye with them, and it may come by the punyshment of god.

☞ A remedy.

If God sende the syckncs I knowe no medecine. If it do come otherwayes, eyther it is hoote or colde sycknesses, If it be a hoote syckncs vse the electuary of Roses. If it be a colde syckncs vse Diacalampt and anoynt the body with oyle Benedict, or with the oyle of Nardine. If it come of a melancoly humour a decoction made of Epithemic is good.

For

For Emigranea loke in the Chapitre named Hemigranea

The.117. Chapitre dothe shewe of spyttynge of foule corrupt matter.

EMpima or Empirema be the greke wordes, in latyn it is named Supputacio. In Englyshe it is named a collection or a gatheryng togyther of fylthy matter in the brest upon Diafragma spyttynge and coughynge vilcus and fylthy fleume. Fylthy matter.

The cause of these impedimentes.

These impedimentes doth come of reume distylling from the head to the brest couerynge Diafragma.

A remedy.

First make Ptysane with Hoore hounde and Enula campane rootes and Isope, and so forth after the comon makyng of a Ptysane, and after that vse of the pylles of Cochee and anoynte the brest with the oyle of Lawry mynte with butter.

For Enterocela loke in the Chapitre named Ramex.

The.118. Chapitre dothe shewe of spyttynge of bloude.

EMoptoica passio be the latin wordes. In greke it is named Hæmoptoicon pathos or Phthisis. And the true latin worde is named Tabes. In Englyshe it is named spyttynge of bloud, Spitting of bloud.

The cause of this infirmitie.

This infirmytie doth come thorowe some vlcerous matter in the brest or in the longes.

A remedy.

First if age, tyme, and strengthe wyll permyt it, let the patiente be let bloude in a veyne named Sophena, and than abstract a lytle bloude out of Cephalica. And thā after that let them vse to eate mylke or whay, & certayne tymes let thē eate Triacle and let them the whiche hathe this passion beware of great labour or lyftyng and of venerious actes or straynyng of them selfe, and let them vse to drynke the iuyce of the waters of Plantain & saint Johns wort, or vse Purslayne to eate it or drynke the iuyce or watre with suger. Also for this matter is good Spodium, Carabics, Roses, Coral, Saunders, Sanguis draconis, Saffron, Myrre, Sumache, Coriander, Boole hermony acke, Mastix, Storax, Galamynt and such lyke.

☞ For Empirema, loke in the Chapitre named Empima.
¶ For Emoroides, loke in the the Chapitre named Hemorrhoides.
¶ For Emprosthotonos, looke in the Chapitre named Spasmos.
☞ For Epatica a veyne, loke in the Chapitre of veynes named Mediana.

☞ The. 119. Chapitre dothe shewe of the Ware and of the spirites named Incubus and Succubus

The Ware. EPhialtes is the greke worde. Epialtes is the barbarus worde. In latin it is named Incubus and Succubus. In Englyshe it is named the Ware. And some say that it is kynd of spirites the which doth infest and trouble men when they be in theyr beddes sleppynge, as Sayne Augustine sayethe De ciuitate dei. Capi. 20. and Sayne Thomas of Alquine sayth in his fyrst parte of his diuinitie, Incubus doth infeste and trouble women, and Succubus doth infest men. Some holdeth oppynyon that Merlyn was begotten of his mother of the spirite named Incubus. Esdras doth speke of this spirite, and I haue red much of this spirite in Speculum exemplorũ and in my tyme at sayne Albons here in Englande was infested an Increase of such a spirite as she shewed me & also to credyble persons, but this is my oppynyon that this Ephialtes otherwyse named the Ware, the whiche doth come to man or woman when they be sleping doth come of some euyll humour, consyderyng that they the which be thus troubled slepyng shall thynke that they do se, here, & fele, the thyng that is not true. And in such troublous slepyng a man shall scarse drawe his breth.

☞ The cause of this impediment.

¶ This impediment doth come of a vaporous humour

or fumofytie tyfynge out and frome the ſtomake to the brayne, it may come alſo thorowe ſurfetynge and dron-kennes, and lyenge in the bed vpryght, it may come alſo of a reumatyke humour ſuppeſſyng the brayne, and the humour diſcendynge doth perturbate the hert, bring-gyng a man ſleppynge into a dreame, to thynke that the which is nothynge, is ſomwhat: and to fele that thyng that he feleth not, and to ſe that thynge that he ſeeth not, with ſuch lyke matters.

ℭ A remedy.

☞ Fyrſte let ſuche perſons beware of lyenge vpryght, leſt they be ſuffocated, or dye ſodenly, or els at length they wyll fall into a madnes, named Mania, therfore let ſuche perſons kepe a good dyet in eatynge and drynkynge, let theym kepe honeſte company, where there is honeſt myrth, and let them beware of muſynge or ſtudienge vpon any matter, the whiche wyl trouble the brayne, and vſe diuers tymes ſternutacions with gargarices, and beware of wynes and euery thyng the whiche doth engender fumoſite.

☞ Yf it be a ſpirite. &c.

ℭ I haue red as many more hath done, that can tell yf I do wryte true or falſe, there is an herbe named fuga Demonum, or as the Grecians do name it Ipericõ. In Engliſhe it named ſayne Johns worte, the which herbe is of that vertue that it doth repell ſuche malyfycyouſnes or ſpirites.

ℭ The. xx. Chapitre doth ſhewe of a mannes lyuer.

The liuer

EPer is the latin worde. In greke it is named Aeper. In Engliſhe it is named a lyuer, which is no other thynge but a congeyled bloud the which doth calyfy the ſtomake lyke the fyre vnder a pot, and doth make digeſtion, and it is the thyrde principall member in man, in whome alſo reſteth the animall ſpirites, and where as incipient perſons do ſay that a mans lyuer maye waſte, it is not ſo, howe be it the lyuer may haue dyuers and many

many infirmyties, as heate, water galles, carnelles, and opplacions, and suche lyke diseases. The lyuer of his nature is hote and drye.

A remedy for heate in the Lyuer.

If the Lyuer be hote, peyne and heate is felte in the ryght syde, and for it open the Epaticke beine and exhaust of it .ii. or .iii. vnces of blonde, if age and stengthe wyl permyt it, and vse to eate Diarodon with the Sirupe of Roses. And for the heate of the Lyuer is good, Lyuerwort, the .iii. kyndes of Saunders, Dandelion, Sowthystell, Endiue, Cicory, and suche lyke.

Yf the Lyuer be opplated.

If the lyuer be opplated the face wyll swell, and peine wyl be in the ryght syde, wherfore clysters be good and the confection of Fumitore. Also this is good for the lyuer, the confection of Galyngale, and the confection of Xiloaloes, also Pillule scomatice, and Pillule aggregate be good to mundyfye the lyuer. Also Emplastrū stomaticum, and Sirupus de thimo, and yf the lyuer be inflamed I haue shewed a remedye, and yf the lyuer be weake, a playster made of wheate is good with Dialeni con, and so is Emplastrum Andromachi.

¶ For Epatica passio loke in the Extrauagantes in the ende of this boke.

For Epenictides, loke in the Chapitre named Aegineta.

¶ The .121. Chapitre dothe shewe of the Pestilence.

The Pestilence.

Epidimea is the greke worde. In latin it is named Pestilencia or Febris pestilencialis. In Englyshe it is named the pestilence.

¶ The cause of this infirmitie.

¶ This infirmytie doth come, eyther by the punyshement of god, eyther els of a corrupte and contagyous ayre, and one man infected with this sykenes maye infecte many men, this sickenes may come also with the stenche of cuyl dyrty stretes, of channelles not kepte

cleane

cleane, of standynge puddels, and stynkynge waters, of seges and stynkynge draughtes, of shedynge of mans bloud, and of dead bodyes not depely buryed, of a great company beynge in a lytle or smal rome, of common pissynge places, and of many suche lyke contagious ayers as be rehersed in the Dyetary of healthe.

¶ A remedy.

The chiefe remedy that I do knowe is for euery man to submyt hym selfe to god and than to amende our lyuynge, and to flie farre frome infectious places, and nat to go into the company of them whiche be infected, or do resorte to infectious persons, and to beware of the clothes, or any other thynge that doth perteyne to suche infectiue persons. Than vse a good dyet in eatynge and drynkyng, and vse Perfumes in your chambers and houses, go nat abrode in the open ayre late in the nyght, nor ryse nat early in the mornyng, let the Sonne haue dominion ouer the grounde, to waste and consume al cõtagious mystes and ayers or you aryse, and than aryse and serue gòd which doth gyue helth to al men & folowe my counsell in this matter, as I haue shewed in the Dyetary of helthe.

¶ For Epiplocela, loke in the Chapitre named Ramex

The.122. Chapitre doth shewe of the Fallynge syckenes.

The fallynge sickenes.

Epilepsia is the greke worde. Epilencia is the barbarus worde. In latin it is named Conuulcio or Morbus commicialis, or Morbus sacer, or Morbus herculeus, or Morbus caducus. And in dyuers regions it is named Morbus mahometus, for Mahomete (in whom the turkes doth beleue) had the sayde syckenes. In Englyshe it is named the fallynge syckenes, or the foule yll. Also it is named in latin Ira dei, and some do name it Pedon, and some do name it Iaracionem.

☞ The cause of this infirmite.

This infirmitie is ingendred either of a reumatike humour, or els of a grosse and a colde wynde or els of a melancoly humoure the whiche is bred in the hynder parte of the head, or els of euyl hmnoures abundyng in the

the stomake, the which doth vapour and fume vp to the brayne opplatynge the vytal spirites. Galen sayth it is a colde humour the which doth opilate the celles of the brayne, vnto the tyme that nature hath remoued the cause. There be thre kyndes of the fallynge sykenesse, the fyrste is Epileptia, the seconde is named Analepsia, and the thyrde is named Catalepsia. They the whiche be infected with Epilepsia, in theyr fallynge shall fome at the mouth, and this is the common fallyng sykenes, and they the whiche hath Analepsia when they do fall they shall defyle them selfe and not fome at the mouth. And they the whiche hath Catalepsia, whether they be taken open eyed, or halfe closed, for the tyme they shal se nothyng, as it shall appere in the Chapitre named Catalepsis.

¶ A remedy.

☞ Use the confection of Diamusti and Tiriaca diatesseron, Sirupus de sticades, Acetum squillitycum, Drimel squillitycum. Also the oyntement of Vdellū, the oyle of .iii. pepers, the oyle of Beat or the oyle of Philosopher be good for the .iii. kyndes of the fallynge sykenes, and otherwyle purge the matter with Yerahermetis, I vse the dyet as is specified in the Chapitre named Analepsia

¶ The .123. Chapitre doth shewe of Pusches and wheles.

A whele. EPinictides is the greke worde. In latin it is named Pustula nocturna. In Englyshe it is named a whele or a pusshe the which doth ryse in the skyn, the which is ingendred in the nyght.

¶ The cause of this impediment.

¶ This impediment doth come of euyll dyet, or els of an euyll humour procedynge from the lyuer, or dryn-kyng late, or els of some venemous worme.

¶ A remedy.

¶ Fyrst refrayne for the occasion of it, and touche not the mater and it wyll go away within .ii. dayes, yf you nyppe or touche it, for one whele you shall haue .ii.

The

¶ The.124. Chapitre deth shewe of eructuacions or belchynges.

ERuctuacio is the latin worde. In Englyshe it is named eructuacion or belchynge. Belching.

☞ The cause of this impediment.

¶ This impedimente doth come of ventosytie or of sower humours in the stomake.

¶ A remedy.

☞ Yf it do come of ventosite or a fume. For it is good Confectio de acetosis, Yf it do come of a sower humour in the stomake, than is the confection of Galyngale good, Diaciminum, and the simple Oximel squilit.

¶ The.125. Chapitre doth shewe of inflammacions of the eyes.

EPiphora, is the greke worde. In latin it is named Inflammacio oculorum. In Englyshe it is named inflammacion of the eyes. Peyne in the eyes.

☞ The cause of this infirmitie.

¶ This impediment doth come of some salte humour, or els corrupte bloud myxt with reume.

¶ A remedy.

¶ Fyrste purge the head, and after that vse gargarices, & beware of eatynge of Garlyke and Onyons and suche thynges as is nat good for the eyes or head.

☞ For Erisipulas, looke in the Chapitre named Herisipulas.

¶ Eschara is the skabbe or crust that lyeth on a sore that commeth of burnyng made by some instrumente by the industry of some Phisicion or Chirurgion.

¶ The.126. Chapitre doth shewe of a harde pusche or whele

EScara, or Essare or Essara be the latin wordes. In greke it is named Aegineta, or Epinictides. In englyshe it is named a harde pusche or a whele much lyke to styngynge of a waspe, a hornet, or a nettle, and some say it is the place that a man is burnt with a hote yron and not made whole. Wheles.

The

☞ The cause of this infirmite.

¶ This infirmytie doth come of a salte fleumatyke humour or els of adusted coler, or melancoly.

¶ A remedy.

☞ Take of the leaues of Colewortes, iii. handfulles stampe it, and temper it with Hony, and make a playster, and laye it to the place. Or els take Corīader sedes in pouder, and compounde it with oyle Olyue, and lay it to the place, and dryncke this dryncke. Take of Sumacke halfe an vnce, seth it in rayne water, or in white wyne and dryncke it warme.

¶ For Esthisis loke in the Chapitre named Sensus.

¶ The. 127. Chapitre dothe shewe of an infirmite corruptynge the flesshe, synewes and the bones.

Putrifyeug of the flesshe.

Estiomenus is the latin worde. In Araby it is named Esthiomenos. In Englishe it is when the flesshe the synewes, and the bones be putryfyed or corrupted. And here it is to be noted, that these infirmities named Cancrena, and Aschachilus be gradiant or concurrante with this aforesaide infirmitie For Cancrena is a way to Aschachilo, and Aschachilus is alway to Estiameno.

☞ The Cause of this impediment.

¶ This impediment doth come of a corrupt melancoly humour, or els it doth come of some venemous matter corruptynge the flesshe. &c.

¶ A remedy.

☞ In this matter must be vsed Cauterisacions, and to clense the place or places with water the which doth deceuer gold frō syluer, and than vse the medecines the which be in the Chapitre named Escara. In this matter a dyet muste be vsed, the pacient must refrayne from cōtagious meates and dryncks, as newe ale, newe beare, hote wynes, newe bread, excepte it be. xviii. houres olde. Also the pacient muste eate no freshe beefe, nor no maner of water foules, be they wylde or tame, or if they do vse the water with vnclouen fete. Also Eles, freshe Samon, shel fyshes, as Oysters, crabbes, and Crauices, and suche lyke. Also Dogge fysshe, Ray, Thornebacke, and suche lyke be good for any man that hath this impedimēt, or any other sycknes and disease, and be ware of venerious actes, and loke that they be laxatiue, and nat costiue that hathe this infirmite or desease.

For

☞ For Etica passio loke in the Chapitre named Febris hectica

¶ The.128. Chapitre doth shewe of stertynge in a mannes slepe,

Stertyng in the sleps

EXpergifactio sompni be the latin wordes. In Englyshe it is stertynge in or out of a mannes slepe sodeynly.

☞ The cause of this impediment.

¶ This impedimente dothe come of a melancoly humour, or els of an angry or a feareful herte, or els of a pencyfull mynde or a fearefull dreame.

¶ A remedy.

☞ For this matter is nothynge so good (beside god) as is the confection of Muske, and otherwhile vse Secamabine, and beware in any wyse to lye vpryght, and nat to go to bedde with a full stomake, & if the paciēt do grone in the slepe, awake hym leiserably

¶ The.129. Chapitre dothe shewe of wheles or pushes.

The masels and the smal pockes.

EXanthemata is the greke worde. In latin it is named Tumores or Pustule in cute. And there be thre kyndes named in latin. Morbilli variole, and Mentagra morbilli is named in Englyshe the maselles, Variole in Englishe is named the smal pockes, for Mentagra, loke in the Chapitre named Lichen.

¶ The cause of these impedimentes.

☞ These impedimentes may come of corrupcion of the bloud, it may come of corrupte ayre, and one man may infect an other, most comonly this doth happen or come vnto ponge persons.

☞ A remedy.

☞ First and chefely kepe the patient warme, and in no wyse let hym go or stande in the open ayre, drynke no drynke but that it be turned out of the colde, eate nothyng but chekyn or moton stewed for. b. or. bi. dayes. Also roche, whytynges, playse, or suche lyke is good to fede of, beware of newe ale, or beare and wyne, and vse to eate Triacle or Mitridatum,

The

¶ The.130. Chapitre doth shewe of excrementes.

Excrementes. EXcrementa is the latin worde. In Englysche it is these thynges the which be digested and expulsed, and there be excrementes of the egestion, of vryne, of fleume, of coler, of melancoly, of sweat, of mylke in womans brestes, of spetyl, of the fylth of the nose, & fylth of the eares. For this matter looke in the Chapitres of euery prenominated impedimentes or syckenesses.

¶ The .131. Chapitre doth shewe in generall of all apostumacions.

Apostume EXitura is the latin worde. Upon what worde it is grounded, I can not tell, but they the which hath written vpon this worde, doth saye it is named euerye Apostumacion, in the which is matter and fylth, and there be many kyndes of these Apostumacions. The fyrst is named Cammarate Caurine, the second is named Albir or Toplaria, and the thyrde is Talpa. The fyrste is named as I haue sayd Cammarata, and this is ingendred of an euyl and corrupt flesshe, the seconde is named Albir or Toplaria, the which is most commonly in childrens heades, the thyrde is named Talpa the whiche is engendred in the head vpon the skyn penytractynge the flesshe.

☞ The cause with the remedy loke in the prenompnated wordes or Chapitres.

☞ The. 132. Chapitre doth shewe of excoriacion.

Excoriacion. EXcoriacio is the latin word. In englische it is named excoriacion, which is when the skin is away from any place of a mans body, or els when a man shall fle or take away vniuersall or perticuler a mans skynne.

¶ The cause of this infirmite.

This infirmitie maye come many wayes, as by ry-

dynge

oynge, oz goynge, oz greate labour, oz by some soze, oz by skaldynge oz burnynge, oz els by sheyng oz pullyng of a mans skyn from hym.

A remedy.

☞ Anoynt the place with Unguentum serisinum, oz washe the place ofte with the water of Roch alome, and then caste vpon the place the pouder of a Poste, and if one wyll not, washe the place with the water of Roche alome, washe the place then with white wyne, and vse the fyne pouder of a Poste, and there is nothynge wyll skyn so sone as it wyll do. Parauenture some persons readyng this boke, specially this mater wyl laughe me to scoznе, but foz all that foz skynnynge of a place there is nothyng shal skyn so sone as it wyl do if it be vsed, excepte the place be to muche vlcerated, but foz a mans yerd and other secrete places, I haue pzoued this pouder to be the most best. Loke foz this matter in the Extravagantes.

☞ Thus endeth the letter E. And here foloweth the letter of F.

☞ The .133. Chapitre dothe shewe of a mannes face.



Acies is the Latin wozde. In Greke it is named Prosopon. In Englyshe it is named a face, the which is the fayzest thing that euer God made in the compasse of a sote, and it is a wonderfull thynge to beholde, consyderynge that one face is not lyke another. The face may haue many impedimentes. The fyrst impedyment is to se a man hauyng no berde, and a woman to haue a berde. In the face maye be moles, wertes, the mozphewe, ale pockes, sauceflem, dandzuffe, skurfe scabbes, pockes, mesels, fystles, cankers, swellynges. Foz all suche matters loke in the Chapitres of the infyrmyties, The face.

E A remedy to mundifie the face.

☞ To clere, to clense, and to mundifie the face, vse stufes and bathes, and euery mozнyng after keympyng of the head, wype the face with a Skarlet cloth, and washe not the face ofte, but onces a

weke anoynt the face a lytle ouer with the oyle of Cetine, and vse to eat Electuary de aromatibus, or the confection of Anacardine, or the syrupe of Fumitery. or confection of Manna, and do as is wrytten in the Chapitre named Pulchritudo.

❧ For Fastidium, loke in the Chapitre named Abhominacio stomachi.

¶ For Fauces, loke in the Chapitre named Branchos: and in the Extrauagantes, in the ende of this boke.

❧ For fatigacio loke in the Chapitre named Lassitudo and in the Extrauagantes, in the ende of this boke.

❧ The.134. Chapitre dothe shewe of a syckines named Fauus.

A kynd of scailes. FAuus is the latin worde. In Englysche it is scabbes in the skin of the head, lyke to an impediment named Acor, but the holes of Fauus is much more bygger then Acor is.

¶ The cause of this impediment.

¶ This impediminte doth come thorowe greate humydytie in the head, or it may come of a salte humour.

¶ A remedy.

❧ Fyrste shaue or cut awaye the heares of the head. Than take of Cerusse, of Sute of the chymney, of Vinegre, of eche an vnce, compound this togyther with the oyle of Nuttes, and anoynt the head, or els take of Doues dunge. ii. vnces, of Chalke halfe an vnce, of the pouder of Mustard sedes an vnce, of Mastir halfe an vnce, confecte or compound al this with the oyle of Nuttes and vinegar, and anoynt the head. iii. or. iiii. tymes.

¶ The.135. Chapitre doth shewe of the kyndes of Feuers in general.

Feuers. FEbris is the latin worde. In greke it is named Piretos. In Englysh it is named a Feuer or an Ageue. A Feuer is an vnnaturall heate grounded in the herte and lyuer, settynge all the body out of temper or temperance. And there be. xx. kyndes of feuers. Fyrste is

Febris

Febris ephimera otherwyse named Febris diaria. Then is Febris cotidina, Febris interpolata, Febris terciana, Febris puartana, Febris sinochos otherwyse named Febris continua, then is Febris sinocha, Febris homothena, Febris augmastica, Febris epamastica, Febris causon, or causos, or Febris ardens, then is Febris putrida, or humoralis, Febris emphisodes, Febris emitricea, Febris epialtes, or Febris epiala, or Febris epialia, then is Febris liparia, or liparia, febris tetrathea, febris erratica, febris hectica, and febris pestilencialis, for all these Feuers, loke in their Chapitres folowyng, and there you shal se the Englyshe wordes for these aforesayd latin wordes.

The. 136. Chapitre doth shewe of a Feuer named the Ephimer Feuer.

Febris ephemera be the greeke wordes, Febris diaria be the latin wordes. In Englyshe it is named the Ephimer feuer. And this Feuer is the cause of all other feuers. This feuer doth take his name of a beast, some say it is a fyshe, and some say it is a worme the which doth dye that daye that he begynneth to lyue. So they the which hath this feuer, the feuer doth dye that daye in the which he doth infest any man. And yf this feuer contynue any longer then a daye, or an houre passinge his course, then it runnethe into some other kynde of Feuers. Ephymer Feuer.

The cause of the Ephimer Feuer.

This feuer dothe come by inflacyon of the spyrytes bytall, and naturall, animall, yf this Feuer do come of the bytall spirites, it dothe come thorowe anger or wrath, thought or sorowe, or els of extreme heat or cold, if it do come by the spirites natural, it doth come by great hunger or thurst, or els by eatyng or drynking of hote meates or drinkes, or els of breaking of a dyet,

oz by surfetynge, oz by replecion, eatyng dyuers meates and ozynkynge sundry dzynkes, laxes, and costyuenes, greate abstynence, watchynge, and werynes of rydyng oz goynge, and venerous actes in suche lyke maye be the occasion of this feuer.

¶ A remedy.

☞ The chefest remedy is foz euery man to ozder and rule hym selfe in a temperaunce, and neyther foz frynde noz foo, to eate noz to do the thynge the whiche he dothe knowe by experience shulde hurte hym, and then vpon this Ephimer feuer, no other feuers wyll folowe noz spzynge.

☞ The.137. Chapitre dothe shewe of a cotidian feuer.

A cotidian

FEbris quotidiana, be the Latin wozdes. In Englische it is named a quotidiane, the which doth infest a man euery daye.

☞ The cause of this feuer.

¶ Euery cotidiane is engendzed of a salte fleume oz of swete fleme, oz els of sower fleume. If it be ingendzed of salte fleume, the paciente shalbe in greate heate, and wyl be thursty. If it be come of swete fleume, the pacyent wyll be sompnolent, dull, and heauy, and his stomake wyll abhozre meates and dzynkes, hauynge taste oz talege to comfozte the palat of the mouth. If it do come of sower fleume the pacyent shall haue peyne in the stomake, and is euer disposed to vomityng, and the coldnes of the feuer wil be great and the heate lytle.

¶ A remedy.

☞ Fyzst purge salte fleume, and vse a Ptysane. And if it do come of swete fleume, vse Diacalampynt with Oximel squilit. And if it do cãe of sower fleume, vse Diatriapiperion with water diuretike.

☞ Apendex to the afozesayde Chapitre shewynge of a feuer interpolatte.

Interpollate feuer.

FEbris interpollata, be the latin wozdes. In englische it is named an Interpolate feuer. And there be. iii. kyndes, symple, double, and treble. A symple interpolate feuer

feuer doth infest a man ones a day. A doble interpolate feuer doth infest a man twyse a daye. And a tryple interpolatte feuer doth infest a man thryse a daye. For a remedy loke amongest the.xx. kyndes of feuers as they be heare before and after specyfyed.

¶ The.138. Chapitre doth shewe of a feuer Tercian.

FEbris terciana be the latin wordes. In Englyshe it is named a feuer tercian, the whiche doth infeste a man euery seconde day, & there may be a double tercian. A tercyan feuer.

☞ The cause of this impediment.

This feuer doth come of coler, and it doth dyffer from a feuer causon, for a feuer tercian doth operate or worke his malice in the veynes, and the feuer causõ doth worke his malyce in the concauytie of the lyuer and the lunges, and about the herte.

A remedy.

The medecines the whiche do the helpe the Feuer causon, wyll helpe a ffeuer terciane. Fyrste purge coler, and.iii.or.iiii. houres before the fytte do come, I do thus. I cause a man to lye in his doublet, and a woman in her waste cote, then do I cause them to put on a payre of gloues, & with.ii. garters I do bynde the wrestes of the armes, and do lay theyr armes and handes into the bedde, & do cast on clothes to bryng theym to a sweate before the fyt do come.iii. or. iiii. houres, and out of Bose quyllys one put into an other, they do take theyr drynke, because they shall take no ayer into the bed, then I do geue them fyrst an ale brue, and suffer them to drynke as muche Posset ale as they wyl, & whē the burnyng do begyn, I do withdrawe the clothes, and thus I do.iii. courses, & haue made many hundredes whole, but theyr good dayes I do nat suffre them to go in the open ayer.

☞ The.139. Chapitre doth shewe of a Feuer quartayne.

FEbris quartana be the latin wordes. In Englyshe it is named a feuer quartayne the which doth infeste a man euery thyrd day, that is to say two dayes whole and one sycke, and there may be a double quartayne. A quartayne feuer.

¶ The cause of this impediment.

¶ This impedyment or feuer doth come of melancoly, or els of coler adusted, and if the blacke Jawnes be concurrant with it, it is a dyffycyll sycknes to make one whole.

☞ A remedy.

☞ Fyrste purge melencoly, and vse the pylles of Jnde ones or twyse a weke, and take ofte of the Sirupe named in latyn Sirupus de thimo, and for the heat, and for the inflacion of al maner of Agues or feuers, vse the confection of Pzunes, and a Julib of violettes. And in all maner of Feuers fyrst purge the cause, for euery Feuer, eyther doth come of the malice of bloude, or of fleume, or of coler, or els of melancoly, It may come also of myxte humours, & do as I haue reherced in a Feuer terciane.

¶ Febris acuta et continua al is one, and that thyng that wyll helpe Sinochos, wyll helpe this.

The. 140. Chapitre dothe shewe af a continuall Feuer named the Synoch.

Sinoch feuer.

FEbris Sinochos is the greke worde. Jn latin it is named febris sinochus, or febris continua. Jn Englyche it is named a contynuall feuer. Sinochos is deryued of two wordes, syn that is to say without, & Choos whiche is to say trauel, and that is as much to saye as a feuer without rest.

¶ An other Feuer.

Sinoch feuer.

¶ There is an other feuer named Febris Sinocha the which doth dyffer from the feuer Sinochos. For this feuer Sinoca hath interpolacion that is to saye some reste or interpolacion. And there be thre kyndes of the feuer Sinochos, whiche be to saye Homothena, Augmastica, Epamastica, and howe a man shall knowe the one from the other it doth folowe.

Febris Homothena.

Homothe feuer.

☞ He that hath this feuer hath a dymme and a swart vryne.

Febris

Febris Augmastica.

¶ Who so euer hath this feuer hath a blewyshe vryne or water. Augtmastycke feuer.

Febris Epamastica.

¶ Who so euer hath this feuer hath a reed bryght vryne, and the feuer wyl increase, and so it wyl not in Augmastica, for the water is thycke in the bottome and that doth sygnyfye helth. Epamastycke feuer.

¶ The cause of these feuers.

¶ These feuers doth come of abundance of bloud or els of putrifyed bloud. And then the skyn wyl be dankyshe, and al the body wyl be out of temper, the face wyl swel, the eyes wyl be redyshe and the veynes wyll be ful, and the vryne wyl be reed with great spume.

☞ A remedy.

☞ Fyrste if age, tyme, and strength wyll permyt it, be let bloud in a veyne named Mediana. And if the patient be drye or thursty, vse the electury of Prunes with the strupe of Acetose. And if the pacient can nat slepe, make a Dormitary. Take of the leues of Henbayne. ii. handfulles, of the leues of Mandragore an handful stampe bothe togyther and put them in a cloth and lay it to the temples and forehead, Or els take a Scarlet cloth and intinct it in the oyle of Roses and Vinegre, and lay it ouer the head, or els take towe and perfume it with frankensence, and lay it hote to the head and temples and mornyng and euenyng vse this Fomentacion to the fete. Take of violet flowers or leues, ii. handfulles, of Roses leues, of Malowes of eyther of them. ii. handfulles, of Barly. iii. handfulles, seth all this in runnynge or rayne water, and then make this Epythyme. Take of the iuyce of Nyghtshade halfe a pynt, of read Saunders, and white Saunders an vnce, of Camphire. ii. dr. ames, of Roses leues an vnce, of Rose water as muche as wyl suffice, compounde al this togyther, and with a blewe or a scarlet clothe, lay it to the ryght syde. And if the Feuer do cause constupacions, vse Clysters, or els Suppositors. And if age, tyme and strength wyll permyt it, open a veyne named Mediana, and exhauste an vnce or. ii. of bloude as the pacient is of strength. If it be a man, take a veyne in the ryght arme. And if be a woman open the veyne in the lefte arme, and vse this dyet, eate no grosse nor contagious meates, and abstayne from drynkynge of newe ale newe beere and wyne, eate no eles, egges nor freshe Samon, nor shell fyshe, nor the fyshe the whiche doth adhere to the fryngers. A dormytary. Fomentacion. Epithime. A dyet

¶ The.141. Chapitre dothe shewe of a feuer named causon.

Causon feuer.

Febris causon oz causos be the grekewozdes. In latin it is named Febris ardens. In Englyshe it is named the feuer causon which is one of the wozste feuers that can be.

☞ The cause of this feuer.

¶ This feuer doth come of coler, and doth dysser bue lytle from a feuer tercian, consyderynge that the matter is in the concauytie of the lyuer, and therfoze the feuer Causon is moze behement and sharpe then a terciane, & the mouth of the pacient hauynge the feuer Causon is very dzye, and the vzyne is as reed as fyze.

¶ A remedy.

☞ Fyrst purge coler with Cassia fistula, and eztyncte the thyrste with the sirupe of Violettes oz Roses, oz with the water of Boozdes, and rub the wzestes and the handes with the water that pzunes be soden in, and do as I haue wziten in the feuer tercian.

¶ The.142. Chapiere dothe shewe of the putrified Feuer.

Putrified feuer.

Febris putrida oz humoralis be the latin wozdes. In Englyshe it is named the putrifyed oz humozall Feuer.

¶ The cause of this Feuer.

¶ This feuer may come many wayes. It may come by the feruente heate of the sonne, and the ayer, it maye come by inozdynate labour, oz by great ryding, oz great labour in goynge, it may come by surfetynge, oz contagyous meates eatyng, it may come by to much dzynking specially of dzynkynge of hote wynes. it maye come by disozdering of a mans vsage, that he hath bene accustomed to do, it may come by disozderyng of any of the. iiii. humours, aswel by slepe as by excesse of meat oz dzinke as by labour, wherfoze if this feuer take any pzincipal

humour

humour, as bloud or fleume, coler, or melancoly, then this feuer doth take of other names of feuers, as it appereth here amonge the feuers,

¶ A remedy.

☞ Fyrst vse good dyet, and eate good meate, and lytle at a tyme, drynke no wynes, vse temperate drynkynge, and drynke posset ale made with colde herbes soden in it, go nat in the open ayer, & vse to drynke of a Ptysane, or els take of the iuyce of grapes, of the water or iuyce of sorell, or the iuyce of pome Garnades, of eche halfe an vnce, of white vinegre a quarteron of an vnce, of suger plate. iii. vnces, boyle this togyther ouer a soft fyre, and lay it vnder the tonge diuers tymes and take some of it inwarde.

¶ The. 143. Chapitre dothe shewe of the emphisode Feuer.

Febris emphisodes is the greke worde. In Englysshe it is named the Emphisode feuer. Emphisode feuer.

☞ The cause of this feuer.

This feuer doth come of a vehement heate, the whiche thorowe inflacions doth cause wheles and scabbes to be in and about the mouth.

¶ A remedy.

☞ Fyrste qualifie the heate of the Lyuer, and the stomake with colde herbes, as the complexion of the patient is of, gyue no churlysshe herbe nor medecine to a gentle complexion, or to them the whiche hath ben with meates and drynkes lautiously educated, let euery complexion haue medecines ministred accordynge to theyr nature, education, and strength, and for this feuer, police muste be taken for the safetie of helthe amonge these other Feuers rehersed and shalbe expressed.

¶ The. 144. Chapitre dothe shewe of the Emptrycke Feuer.

Febris hemitricea is the greeke worde. The barbarous worde is named Emitricia. In Englisshe it is named the Emptrycke feuer. Hemytricke feuer.

☞ The cause of this Feuer,

¶ This feuer doth come of a colerycke humoure myxte with fleume.

¶ A remedy.

☞ Fyrste purge coler and fleume as it is specified in the chapitres of Coler and Fleume, and vse a good dyet, & beware of open

ayer vnto the tyme the paciēt be whole, and ſweates in a mannes bedde be good, foꝛ this feuer, and all other feuers taken befoꝛe the feuer dothe come.

☞ The.145. Chapitre dothe ſhewe of a Feuer named the feuer Epyale.

Epyall feuer.

FEbris epialtes is the greeke woꝛde. Febris epialia may be taken foꝛ the barbarus woꝛde and the latyn woꝛde. In Engliſhe it may be named the Epyall feuer and ſome do name this feuer febris epiala, Epi that is to ſay aboue, and Algor that is colde.

¶ The cauſe of this Feuer.

This feuer doth come of a groſſe fleumatycke matter, cauſynge the interyall partes of the body to burne and the exteriall partes of the bodye to be colde, oppylatynge the pooꝛes, the whiche doth pꝛohibyte that the fume can not be deſolued, and this feuer cauſeth the pacient to be thyꝛſty, and the tonge to be rough and out of taſte.

¶ A remedy.

Fyꝛſte purge groſſe fleume with the Strupe acetoſe, and after that take a dꝛame and a halfe of the pylles of Sarcocoll, and the pylles of Coloquintida & do as it is wꝛyten in the feuer terciane.

☞ The.146. Chapitre dothe ſhewe of the Lypery Feuer, I do nat ſpeke of the Lepꝛouſe ſyckanes.

Lypery feuer.

FEbris liparios is the greke woꝛde. In latin it is named Febris liparia. In Engliſhe it is named the lypary feuer.

☞ The cauſe of this feuer.

This feuer doth come of a hote colerycke humoure myxt with coꝛrupte fleume, cauſynge the inwarde partes of the body to be colde, and the outwarde partes to be hote.

¶ A remedy.

Fyꝛſt purge the ſuperfluite of Coler with Pyllule Romatice, and befoꝛe the fyꝛſt oꝛ the ſeconde courſe doth come, ſweat. iii. oꝛ .iiii. houres, and go nat in the open ayer, and kepe a good dyet, and vſe in the ſweate to dꝛynke poſſet ale oꝛ els a ptyſane.

The

¶ The.147. Chapitre dothe shewe of the Tetrath feuer.

FEbris tetrathea. be the Physycke wordes. In englyshe it is named the feuer tetrathe, and this feuer may be as wel in a partyculer member as vniuersall. Tetrath feuer.

☞ The cause of this Feuer.

¶ This feuer doth come of the dragges of melancoly, or of the iuce of melancoly, the which iuyce is putryfyed or not putrified, yf it be not putrifyed eyther it is vnyuersall, or els it is perticuler, yf it be perticuler it is in a perticuler member, yf it be in the whole body, it doth ingender the blacke Jawnes, yf it be in a perticuler mẽber, it doth ingender an impostume named scliros, and there wylbe a peyne in the splene, and the patient wyll be colde, and oft yeane or gape, yf this feuer be putryfied, eyther it is vnyuersall or els particuler, yf it be vniuersall it doth ingender the feuer quartayne, yf it be perticuler it doth ingender feuer quartayne not behemente nor perycuius.

☞ A remedy.

☞ Fyrst purge melancoly with the pylles of Jnde, and the pilles of Sebely, and the pylles made of Lapides lazule, and than loke for a remedy in the Chapitres of the infirmites prenominated specially in this Chapitre named Febris quartana.

☞ The.148. Chapitre doth shewe of the Erratycke Feuer.

FEbris erratica et Commixta, be the latin wordes. In Englyshe it is named the Erratycke and comminyt Feuer. Erraticke feuer.

☞ The cause of this Feuer.

¶ These feuers doth come of.ii. causes. The one doth come by the indenction or thyckenes of bloude, and the other

other doth come of colour and fleume not naturall, and yf any of these feuers do continue in any man, at length they wyll come to a feuer quartayne.

☞ A remedy,

☞ If it do come of indencion of the bloude. Fyrste purify the bloude, as it dothe appere in the Chapitre named Sanguis. If it do come of coler and fleume purge coler and fleume, as it dothe appere in the Chapitres named Colera and Flegma, and vse suppositors and Clisters, and vse boryng betwyxt the shulders, and certayne tymes erhaust bloude out of the veynes named Cephalica, Mediana. Sophena, and Cardiaca, in porcion as the pacient is of age and strength, and vse this sirupe. Take of Endiue, and of Lectuse of eche an vnce, of the flowers of water Lylies, and of the flowers of Lylies, of eche halfe an vnce, of the iuyce of pome Garnades, ii. vnces, make a sirupe of this and eate it, and this is good for all hote Feuers.

☞ The, 149. Chapitre dothe shewe of the Feuer Etycke.

Etycke feuer.

FEbris hectica be the greke wordes. The latins doth name it Hectica passio, The Barbarus persons with some Latynyst doth name it Febris etica. In Englyshe it is named the feuer Etyck or Etycke passion, or one of the kindes of a consūption, for this feuer doth consume the naturall humyditie in man, that is to saye it dothe consume bloud and so consequently nature.

☞ The cause of this Feuer.

☞ This feuer may come many wayes. Fyrste it maye come by to much medlynge with a woman, or els thorowe longe contynuance of some sykenes, or els it may come by extreme laboure, or els thorowe debylytie of some of the prynceypall members, the arters, synewes, and veynes. And there be thre kyndes of this feuer. The fyrst is a vehement heate the which is in the bloud, the which bloud doth runne in the artures and veynes, heatyng the hert and the other members. The seconde is an ardent heate inflamyng the principal members thorowe the calydytie of the bloud. The thyrde doth aryfy and drye by the natural humydytie in man.

¶ A remedy.

☞ Fyrst qualyfy the heate of the bloude with colde herbes soden in posset ale, or vse a Drysane, and vse the confection of Anacardyne, and troches of Camphire, and a decoction made of Mayden heare is good, and vse a good dyet, and take restoratiue meates & dryuges, or els take the confection made of the stones of a Foxe, Loclanum, troses of Camphire or the oyle of swete Almons.

☞ The. 150. Chapitre dothe shewe of the Feuer pestilence.

The pestilence feuer

FEbris pestilencialis, be the latin wordes. In greke it is named Epidimea. In Englishe it is named the feuer pestilence, and this feuer is the moste venemous of all other feuers, and doth most infecte.

☞ The cause of this Feuer.

☞ This feuer doth come manye wayes, eyther by infection of the ayer, or one man infected doth infect an other, as it doth appere more largelyer in the chapitre named Epidimea.

☞ A remedy.

☞ For a remedy loke in the Chapitre named Epidimea, and in the Dietary of helthe.

☞ The. 151. Chapitre dothe shewe of an euyl Feuer the whiche dothe cumber yonge persons, named the Feuer lurden.

The feuer lurden.

AMonge all the feuers I had almost forgotten the feuer lurden, with the which many yonge menne, yonge women, maydens and other yonge persons be sore infected nowe a dayes.

¶ The cause of this Feuer.

¶ This feuer doth come naturally, or els by euyll and slouthfull bryngynge vppe. If it come by nature, then this feuer is vncurable, for it can neuer out of the flesshe that is bred in the bone, yf it come by slouthfull bryngynge vp, it may be holpen by dylygent labour.

¶ A remedy.

☞ There is nothyng so good for the Feuer lurden as is Unguentum baculinum, that is to say, Take me a stycke or wan of a yerde of lengthy and more, and let it be as great as a mans fynger, and with

with it anoynt the bake and the shulders well mornynge and euenynge, and do this.xxi.dayes, and if this feuer wyll not be holpen in that tyme, let them beware of waggynge in the Galowes, and whiles they do take theyr medecine put no Lubberworte into theyr potage, and beare of knaucrynge aboute theyr hert, and if this wyl nat helpe sende them than to Newgate, for if you wyll nat they wyll bringe them selfe thither at length.

¶ The.152. Chapitre dothe shewe of a mannes Gall.

The Gal. FEl is the latin worde. In greeke it is named Cholæ. In Englysshe it is named a gall, and it doth lye vpon the lyuer lyke a bladder hauynge a thynne skyn easy to breake, and it is named Cistafellis, and that that is within is named fel in latin, in Englisshe the gal. In this matter yf there be any cuckoldes let thē beware of them selfe, consyderyng that the skynne of the gal is easye to breake, but suchmen be at a great vantage of other men for they the which hath theyr galles broken shall neuer be drowned in good ale except that they be dronken.

¶ The.153. Capitre dothe shewe of a dead chylde in a womans body.

A deade chylde. FEtus mortuus be the latin wordes. In Englysshe it is named a dead thylde in a womans body.

☞ The cause of this infirmitie.

⚜ This great displeasure may come to a woman many wayes, by great syckenes, or extreme thought, by a fal or a strype, or suche lyke,

☞ A remedy to expell a dead chylde.

☙ Fyrste gyue to the woman a purgacion or els.ii. purgacions, as she is of strength and able to beare it. Than make a suffumigacion after this maner, take of Malowes.iii. handfulles, of Marche, of Camomyl, of eche of them.ii. handfulles, of Fenugreke.iii. vnces, seth al this togyther in a galon and a halfe of fayre water, and the water beyng sethyng hote, let the woman syt ouer it in a close chayre or stole, halfe an houre or more and after that let the Mydwyfe do her dewtie.

¶ The.154. Chapitre dothe shewe of stenche or euyll sauour that maye come out of a mannes mouthe or nose or the arme holes.

Fetor

FEtor oris, or fetor narium, or Fetor aſſellarum, be the latin wordes. In Englyſhe it is named ſtench of the mouth, ſtench of the noſethyrlles, and ſtench of the arme holes. Stinkyng byeth.

☞The cauſe of this infirmite.

¶ This infirmytie doth come dyuers wayes, yf it do come out of the mouth or noſethyrlles, eyther it do come out from the head or ſtomake, or by ſome roten tothe, yf it do come from the arme holes, it doth come of rankenes of bloude.

¶ A remedy.

☞Uſe euery morynge and after meate to eate. iii. cloues, and kepe one cloue in the mouth, and clenſe the bloude, as it doth appere in the Chapitre named Sanguis, loke ſpecially in the Chapitre named Anhelitus.

¶ The. 155. Chapitre dothe ſhewe of Fleume.

FLeuma is ethe greke worde. flegma is the latin word. In Englyſhe it is named fleume, the which is a naturall humour in man, howbe it, it is but an humoure halfe decocted, and there be. iiii. kyndes of fleume. The fyrſt is natural fleume which is dulſet or ſwete, and naturally it is colde and moyſt, but for as muche as this fleume which is ſwete, gree for gree is hote and moyſt lyke the ayer, therfore out of fleume is bloud deryued. The ſecond fleume is named ſalte fleume the whiche is dyre and is corrupted with coler. The thyrde is tarte or ſower the which is cold and dry and corrupted with melancoly. The. iiii. is vitrious or glaſſy the which is ingẽdred of to much cold and of coagulacion of melancoly. Fleume.

☞The cauſe of this fleume.

☞Ariſtotle ſayth that fleume is the ſuperfluitie of meates that is not dygeſted And I do ſaye that fleume is the ſubſtance of the meates and drynke that be digeſted of the which is ingendred bloud which is the life of mã, for without bloud no man can lyue.

Ares

¶ A remedy.

Yeralogodion ruffi doth purge fleume, and so dothe pylles of Turbyth, or pylles of Euforbium, or pylles of Sarcocol, or pilles of Coloquintida, and pillule Stomatice, or pylles of Serapyne doth purge diuers fleumes, and pylles of Cochee dothe purge the Head and the stomake, and the Sirupe of Fumitory dothe purge grosse and viscus fleume, and a decoction of Alhalce is good for al Fleumatike men, and let all Fleumatike persons beware of eatyng of rawe apples, and of colde takynge in theyr fete, and of late dryn-kyng, and late syttynge vp, and lette them nat ryse to erly in the morynge, for they must haue muche slepe.

¶ The. 156. Chapitre dothe shewe of an im-postume named Flegmon.

Apostume

FLegmon is the greke worde. In Latin it is named Apposterna calidum, or Perticulare. In Englyshe it is named an impostume or an inflacion ingendred in a partículer place, and it is very hote and burnyng, and doth swell.

☞ The cause of this infirmite.

¶ This infirmitie doth come of abundance of corrupt bloud, or els of a melancoly humour, yf yt do come of abundance of corrupt bloud, it is named Herisipula, and yf it do come of melancoly it is named Sephiros, whiche is an intollerable peyne.

☞ A remedy.

For bothe of these matters Flebothomy and purgacions is good, if strength, age, and the tyme wyl permyt it. And after that yf it do come of melancoly, take of oyle Olyue an vnce, of whyten bran an handful, compounde bothe togyther and make a playster, and purge the matter with pylles of Inde, and with Pillule Lu-cis of bothe kyndes, and the pylles made of the Lazule stone, and pylles Sebely. And if it do come of abundance of corrupte bloud, vse the confectiõ of Anacardine and make a plaister with the white of .b. egges, and of the oyle of roses, & with tow make a playster

☞ The. 157. Chapter doth shewe of Chappes in a mans body.

Chappes.

FIssura is the latin worde. In Englyshe it is named a chappe or chappes beynge in the lyppes, tongue, handes, and fete of a man.

The

¶ The cause of this infirmitie.

¶ This infirmytie doth come of a dryye humour, of a marche wynde, or els of some other hote cause, or hote wynes, or hote wyndes.

¶ A remedy.

☞ Take of the oyle of swete Almons an vnce, and anoynte the place. And any of these thynges folowyng is good, the Pouder of the rynes of pome Garnades, the mary of a Calfe, or of a Hart, the fatnes of a Capon, Gose, or Ducke, and suche lyke.

☞ The. 158. Chapitre dothe shewe of a Fistle.

Fistula is the latin worde. In greke it is named Syringuix. In Englysche it is named a fystle, the which is a corrupt Appostumacion in a veine, or a fystle is a depe vlceracion, longe, and strayte, and moste commonlye it wyll be in a mans foundemente. Fystle.

¶ The cause of this infirmite.

¶ This infirmitie is ingendred eyther by a wounde or a sore, or by corruption of some euyl humours, and it may come by nature.

¶ A remedy.

☞ Fyrst open the orifice of the Fystle, and than mundifie it with white wyne, in the whiche seth. ii. vnces of the pouder of Yreos, or els mundifie it with the iuyce of Plantayne, with Soole armoniake, or els take of Aristology that is rounde, of Pentaphilon, of eche an vnce, make pouder of them, and myxe the pouders with Hony, and then make tentes and put them in to the Fystle, and than take the egestion of a man, and burne it, and make pouder of it, and with the pouder of Peper, lay the substance ouer the Fystle, Also Unguentum egipsiacum doth mundifie a Fistle, and Yeralogodion rufi dothe purge the matter, and Diaphenicon doth make whole the infirmite, and the oyle of egges is good.

¶ Fistula cimbalaris is a pype in the throte the whiche doth moliorate a mans voyce or brest.

The. 159. Chapitre dothe shewe of a sycknes named Ficus in Ano.

Ficus in ano be the latin wordes. In Englysche it is a fygge. named a fygge in a mannes foundement, for it is a

postumacion lyke a fygge or a lumpe of flesshe in the longacion lyke a fygge. And some men say it is a lumpe of flesshe lyke a fygge growynge in the longacion whyche is in the foundemente.

¶ The cause of this impediment

¶ This impediment doth come of a melancoly humoure the whyche doth discende to the longacyon or foundement,

☞ A remedy.

☞ Fyrste purge the matter with the confection of Hameke, or with the pyles of Lapidis lazule, or with Yera ruffini, than take of the pouder of a dogges heed burnt, and myxe it with the iuyce of Pympernel, & make tentes and put into the foundement.

☞ The.160. Chapitre dothe shewe of Flebothomy or lettynge of bloude.

Lettynge of bloud.

FLebothomia is deryued out of two wordes of greke of Flebi, that is to saye a veyne, and Temno, that is to say openynge or cuttynge, so that Flebothomia is openynge or cuttynge of a veyne. In latin it is named Minucio sanguinis. In Englysshe it is named lettyng of bloud, there be.ii. wayes, one is openyng of a veyne, and the other is by borynge or cuppynge. Here I do aduertyse euery Chyrurgion, howe, whan, and at what tyme they do let any man bloud, excepte that they do knowe the operacion of the signes, and do consider the age and strength of the pacient, and for what maner of disease the pacient shulde be let bloud.

¶ For Fluxus, loke in the Chapitre named Diarrhea.

¶ For Fluxus sanguinis, looke in the Chapitre named Sanguis.

¶ The.161. Chapitre dothe shewe of a wheale named Formica.

Wheales.

FOrmica is the latin worde. In greeke it is named Mirmichia. In Englysshe it is named a lytle whele growyng

growynge out of the skyn, some doth call this syckenes in latin Formica milliara, as who shulde say bryefely by tynge of Aimyes, or Pysmars, or Antes, for this infyrmitie doth take his name of an Ante or Pysmar, or Amit al is one thyng, and why this sickues is so called, is because the similitude is lyke the byting of an Ante. &c. And there be thre kyndes of this infirmytie, the fyrst is runnynge, the seconde is corodynge or eatyng, and the thyrde is named Formica miliaris, the whiche I do take it for the syngles, loke in the Extrauagantes for that worde.

¶ The cause of these infirmites.

☞ These infirmities doth come of dyuers humours, he that is runnyng doth come of coler, he that doth corode or eate, doth come of coler adusted, and the laste doth come of melancoly myxte with salte fleume.

¶ A remedy for the fyrste.

☞ Fyrste purge the cause, and than for the fyrst take the electuary of the iuyce of Roses, as well interially as exterially & vse it.

¶ A remedy for the seconde.

¶ The cause purged, than take the confection of Hameche interially and exterially.

¶ A remedy for the thyrde.

¶ Fyrste take of the pylles Aggregated, and of the pylles of Fumytory of either of them a dyame, and take of Houselyke, and of the flowers of Mewuiser, otherwyse named water Lyllies, and of Letuse leues, of eyther of them an handfull, bray them togyther with white wyne and make a playster of this and vse it.

☞ Furfur, or Furfures is named dandruffe or a skurfe or lytle scales lyke to otemel or bran, the cause and the remedy you shal fynde in the Chapitre named Acor. Dandruff

☞ The. 162. Chapitre dothe shewe of an harde impostume vnder a mannes arme.

FVgila is the latin worde. In Englyshe it is named an hard impostume vnder a man or a womans arme hole, or there about. Apostume

☞ The cause of this infirmite.

¶ This infirmytie doth come of a melancoly humoure, and otherwhyle it may come of a fleumatyke matter, conuerted to hardenes.

¶ A remedy.

☞ Fyrste purge the mater with Diaturbyth or with Yera rufini, and after that vse the medecines the whiche is in the Chapitre named Scrophule

☞ For Frenisis loke in the Chapitre named Frenitis.

☞ For formiculus loke amonge the kyndes of impostumes, the which is ingendred of an euyll a grosse bloud.

¶ Thus endeth the letter F. and here followeth the letter G.

☞ The. 163. Chapitre dothe shewe of Joye or myrthe.

Myrth.

GAudium is the latin worde. In Englyshe it is named ioye or myrth. In grese it is named Hidonæ.

☞ The cause of myrthe.

Myrth commeth many wayes, the principall myrth is when a man doth lyue out of deadly syn, and not in grudg of conscience in this worlde, and that euerye man doth reioyce in God, and in charitie to his neyghbour, there be many other myrthes and consolacions, some beynge good and laudable, and some vytuperable, laudable myrth is one man or one neyghboure to be mery with an other, with honesty and vertue, without swerynge and sclaunderyng, and rybaldry speaking. Myrth is in musycall instrumentes, and goodly and godly syngyng, myrth is when a man lyueth out of det, and may haue meate and drinke and cloth, although he haue neuer a peny in his purse, but nowe a dayes he is merye that hath golde and syluer, and ryches with lechery, and all is not worth a blewe poynte.

A ces

¶ A remedy.

¶ I do aduertise euery man to remember that he must dye, how, whan, and what tyme he can nat tel, wherfore let euery man amende his lyfe and commyt hym selfe to the mercy of god.

☞ For Gala, loke in the Chapitre named Lac.

¶ For Gangina, loke in the Chapitre named Tubercula

☞ The.164. Chapitre doth shewe of krokednes or curuptie in the backe or shoulders.

Croked shoulders

Gibbositas is the latin worde. In Englyshe it is named krokydnes of the backe or shoulders, makyng a man to go stouppyngly.

¶ The cause of this impediment.

☞ This impediment doth come eyther by nature, or by some humour or sickness, or els of some brose, or a stripe or suche lyke thynges.

¶ A remedy.

☞ If it do come by nature, the impediment is vncurable. If it do come of an humour or of syckne or a brose, take of the oyle of Lylies, and of the oyle of Castory, of eyther an vnce, and anoynt the backe or shoulders, and drynke Oximel compounde, &c.

¶ For Gingiue, loke in the Extrauagantes in the ende of this boke.

☞ The.165. Chapitre dothe shewe of Carncilles in the flesshe.

Carnelles

Glandule is the latin worde. In greeke it is named Antiades or Cherade, or Strume. In Englysshe it is named Carnelles in the flesshe. And there be two kyndes, the one is harde, and the other is softe.

☞ The cause of this impediment.

☞ The cause of harde Carnelles cometh of colerycke humours, and the softe carnelles doth come of corrupt bloud myxte with fleume.

¶ A remedy.

☞ Take of Figge leues.ii. handfull, of burnt leade halfe an vnce, stampe this togyther and make playsters, and lay it to the place.

☙ The.166. Chapitre dothe shewe of the Gomozy passion.

The gomer passion.

Gonorhea is the greke wozde. In latin it is named Profluuio somnis, the barbarous wozde is named Gomorrea passio, it is named so because Gomer and Sodome dyd synke foz suche lykematter, but this matter is not voluntarye, and they dyd it voluntaryly. And there be thze kyndes. The fyzst is agaynst nature. The seconde doth come of some infirmitie. The thyzde doth come of imbecyllytie oz wekenes.

☙ The cause of these kyndes.

¶ If it be agaynst nature the deuyl & mans wzetched mynde is the cause. Alas what pleasure shulde anye wzetch haue to meddle with any bzute beast, oz to polute hym selfe wylfully. I knowe no remedy foz this but great repentaunce, foz the vengeance of God hangeth ouer the heades of them that so doth. Foz this syn Sodome and Gomoz dyd synke to hell sodenly. If polucions do come to any man thozowe sickenes, oz of abundance of nature, yf it be nat wylfully done noz no dilectacion had in it, it is no synne. If it do come slepyng oz wakyng thozow imbecyllytie and wekenes, hauyng no dylectacion noz pleasure, noz consentynge to synne, it is no offence, if it do come sleping, of any foule dzeame and no dylectacion oz pleasure had befoze noz after, it is no synne.

☙ A remedy.

☙ If it do come naturally, those that be vnmaried let them mary. If it do come otherwise, vse flebothomy and vomites, vse also the sirupe of Roses, of Myzthylles, of Nunyphar, oz water of Lillies, oz Melons, oz vse to eate Letuce, oz Purslayne, and foz this matter Camphire is good myxte with Opium and Henbaine in the oyle of Roses compounde.

☙ The.167. Chapitre doth shewe of a mannes tastynge.

The

GVstus is the latin worde. In greeke it is named Gensis. In Englyshe it is named a maynes tastyng the which many syeke men doth lacke. Tastyng.

¶ The cause of this impediment.

☞ This impedymente doth come of heate of the lyuer and vntemperance of the stomake.

☞ A remedy.

☞ Take of Lymons or of Orenges. b. or. bi. slyse them and eate them, and than vse to eate stewed Prunes and clense the tonge, that it be nat furred with fylth, with Sage ieues & Alome water.

☞ The. 168. Chapitre dothe shewe of an impediment in the rouse of the mouthe.

GArcarion, or Kyon be the greke wordes. In latin it is named Guigulion or Columella, or Granosa. In Englyshe it is named an impediment in the rouse of the mouth.

☞ The cause of this impediment.

¶ This impediment doth come of an inflammacion rising out of the stomake, or elis it may come of a hote and corrupte bloud.

¶ A remedy.

☞ Fyrst for this matter vse gargarices and sternutacions, and than vse pylles of Cochee to purge the head and the stomake, and washe the mouthe with Rose water in the whiche Roche alome is dissolued in, and vse this. iiii. or. b. tymes.

¶ Guidegi be veynes vpon the which great arrures be situated.

¶ For Genu, loke in the Extrauagantes in the ende of this boke.

☞ For Gutter, loke in the Extrauagantes in the end of this boke.

¶ The. 169. Chapitre dothe shewe of gurgulacions in a mannes body.

GVrgulacio or Gurgulaciones be the Latyn wordes. In Englyshe it is named Gurgulacion of crokynge in ones bely. Gurgulacions.

☞ The cause of this impediment.

¶ This impediment doth come of wynde and cold, and emptynes of the guttes, and it may come by nature, and to vse longe fastynge in youth.

¶ A remedy.

☞ Fyrst be nat longe fastynge, beware of colde, dissolue wynde by dragges and easy purgacions, and beware of eatynge of potage and other sewe, and of frutes, and of colde herbes, and colde meates, and any thynge that Hony is in, and kepe the bely laxatiue and warme.

¶ For Gutta taken for the gout, loke in the Chapitre named Gutta in the Extrauagantes,

¶ The.170. Chapitre doth shewe of a sauce fleume face.

Sauce fleume face.

Gvtta rosacea be the latin wordes. In Englyshe it is named a sauce fleume face, which is a rednes about the nose and the chekes with small pymples, it is a preuye signe of leprousnes.

☞ The cause of this impediment.

¶ This impedyment doth come of euyl dyet, and a hote lyuer or disordrynge a mans complexion in his youth watchynge and syttynge vp late.

¶ A remedy.

☞ Fyrst kepe a good dyet in meates & drynkes, drynke no wyne, feade nat of freshe beke, eate no shell fysshes, beware of Samon & Eles, and egges, and qualyfie the heate of the Lyuer and the stomake with the confection of Acetose, and than take this oyntemēt, take of Bores greee.ii. vnces, of Sage pouned smal an vnce and a halfe, of Daycke syluer mortified with fastynge spetyll an vnce, compounde all this togyther and moystynge and euenynge anoynte the face, & kepe the chamber.vii. dayes, or els take of Buttre rotes and of Alkodyl rotes, of eyther.ii. vnces, of white vineger.ii. vnces, of Auripigment.ii. dzames, of Brymstone a dzame, make pouder of al that, that shulde be made pouder of, than put al togyther and let it stande.xxiii. houres, and after that anoynte the nose and the face.

¶ For Curgulio loke in the Chapitre named Gargarion

¶ For Granosa loke in the Chapitre named Garcarion

¶ Thus endeth the letter of G. And here folowerh the letter of H. The

¶ The. 171. Chapitre doth shewe of the dulnes of a mans wytte.

HEbetudo is the latin worde. In Englyshe it is named dulnesse. In greeke it is named Amblisis. Dulnes of wyt.

☞ The cause of dulnesse.

¶ Dulnesse commeth many wayes. Fyrste it may come by nature, it may come of to muche feare, and beatynge about the head, it may come of to muche studyeng or musynge vpon one matter, it maye come of dronkennes and great surfetynge, it may come of studienge of supernatural thynges, or of matters that mans wyt can not comprehende, and suche studyenge or musynge doth bryng many men to dyuers inconueniences, and at lengthe they do fal mad, or do mischefe them selfe.

¶ A remedy.

☞ Fyrst vse myrthe in mesure with honest company, study nor muse nat to muche vpon one matter. If a man loue no good company, than let hym recreate or refreshe his mynde with some manuel operacion. And for this mater let hym loke further in the chapitre named Memoria,

☞ Halohonis is named a bone in the backe.

☞ The. 172. Chapitre dothe shewe of the Pyles and the Emorodes.

HAemorrhoides is the greke worde. In old tyme the latins did vse this Barbarus worde named Emorroides. In Englyshe it is named the Emorodes, or pyles the whiche be veynes in the extreme parte of the longacion to whom doth happen dyuers tymes. ii. sundry passions, the fyrst is lyke pappes and teates, and they wyll blede, and they be the very Emerodes, the other be lyke warces and they wyl iche, and water and smart and

Emerodes and pyles.

and they be named the pyles, and in the sayd place doth brede other infirmyties, as Ficus in ano, Fustula in ano for the which loke in their Chapitres.

☞ The cause of this impediment.

☞ This infirmytie or impediment doth come of malycious humours in the mawe and intrayles, or it maye come of a colerycke humour.

¶ A remedy.

¶ Take of the pouder of Sumache an vnce, confecte it with Hony, and make a suppositor and dryuke Vdellium, and make fumigacion with it. Or els take of Bole armoniacke, of Terre sigillat, of Sanguis draconis, of eyther an vnce, of Carabe of Aloes cicotrine, of either halfe an vnce, cõfect this togyther with the white of an egge or. ii. and suppositaryly vse it, and dryuke of Millyfoly with the pouder of a lytle Carabe.

☞ The. 173. Chapitre doth shewe of the Megrym:

The megryme.

HEmicrania is compounde of two wordes, of Hemi, which is to say in Englysshe the myddle, and of Craneum which is to saye the skull. In Englysshe it is named the megryme, whiche is a syckenes that is in the head kepynge the mydle parte of the skull discendyng to the temples, and doth fetch a compasse lyke a raynbowe and yet dyuers tymes it wyll lye more at the one syde then at the other, the barbarous men doth name this syckenes Emigrania.

☞ The cause of this infirmite.

¶ This infirmitie doth come of reume, A wyndes intrused in the head and can not get out but by medecines.

☞ A remedy.

☞ Fyrste purge the head with gargarices and sternutations and otherwhile vse Yera hermetis, or pylles named Pillule alhandat, and anoynt the temples with the oyle of Nardine, or with the oyle of Cutorby, or the oyle of Laury, a playster made of Musterde is naught the worst to lay to the temples, and beware of to muche bezierious actes, and refrayne from eatyng of Garlycke, of Ramsons, of Onyons, of Chibolles, and suche lyke. Also wyne, strong ale, and stronge beere is nat good for this matter, and aboue al

thynges beware of costiuenes for constipacion, and kepe nat the head to hote nor to colde, but in a temperance, and vse no porage, nor newe ale nor beere, nor bote nor newe bread, except it be .iiii. houres olde, as it doth more playnly appere in ỹ Dyetary of helth

☞ For Hectica passio, loke in the Chapitre named Febris hectica.

¶ For Hepar, loke in the Chapitre named Eper.

¶ For Hemiplexia, loke in the Chapt. named Paralisis.

¶ The. 174. Chapitre doth shewe of an infirmite named Hereos.

HEreos is the greke worde. In latin it is named Amor. In Englysshe it is named loue sycke, and women may haue this sickenes as well as men, yonge persons be much troubled with this impediment. Loue sick

¶ The cause of this infirmitie.

¶ This infirmitie doth come of amours which is a feruent loue for to haue carnal copulacion with the party that is loued, and if it can not be optey̆ned, some be so folysshe that they be rauysshed of theyr wyttes.

¶ A remedy.

☞ Fyrste I do aduertise euery persone nat to set to the hart that an other doth set at the hele, let no man set his loue so farre, but that he maye withdrawe it betyme, and muse nat but vse myrthe and merry company, and be wyse and nat folysshe.

¶ The. 175. Chapitre doth shewe of an impostume named Herisipe.

HErisipulas is the greke worde. In latin it is named Apostema calidum. Some latins doth name it Ignis sacer, Auicen doth name it Spina bycause it doth prycke and burne. In Englysshe it is named shyngles, or the shyngilles, and the Barbarous worde is named Erisipule. shyngles.

¶ The cause of this infirmite.

☞ This infyrmytie moste commonlye dothe come of coler.

Are-

☞ Aremedy.

☞ Take of Rose water, and of Plantayne water, of either of them halfe a pynte, of white wyne as muche, put this togyther and washe the place ofte. Or els take of read wormes the whiche do come out of the earth and bray them in a morter & put to them a lytle vinegre and make playsters. &c. Or els take of the flowers of Camomyl, of Rose leues, of Violettes, the weyght of eyther of them an vnce, of Myrtylles, of Sumache, of eyther of them an vnce and a halfe, sethe all this in white wyne and make a playster and lay it to the place, or els take the oyntement of Ceruse. I haue taken Houselyke and haue stampt it with a lytle Camphire and haue put to it white wyne and haue layd it to the place, and haue healed the patient, and the oyle of Roses, or the oyle of Violettes be good. For this impedyment, myxte togyther with the white of egges and the iuyce of Plantayne.

¶ The. 176. Chapitre doth shewe of the kyndes of the hernyes.

Hernyes. HErnia or Ramex, be the latin wordes. In greke it is named Kyli. In Englishe it is a postumacion in the coddes, and there be thre kindes named in latin Hernia aquosa, Hernia ventosa, Hernia carnosa, whiche is to say in Englysshe, a watersshe herny, a wyndy hernye, a fleshely herny, and some do say that there be. iii. kyndes of the hernyes. For this matter loke in the Chapitre of this boke named Ramex.

☞ The cause of these impedimentes.

¶ These impedimentes be ingendred in the codde eyther of a grosse fleshely humour, or of a grosse watersshe humour, or els of a wyndy humour.

¶ Aremedy.

☞ If it do come of a fleshely humour or matter. Fyrst purge the matter with Diaturbyth, and mollefy the codde with Pultesis, and with the oyle of Spyke and Diaquilon, and after that make incision, and if any of the stones be perysshed, putrified & corrupted, cut away the stone with the Hernia, and than take Mastix of Sanguis draconis, and Dragagant of eyther halfe an vnce, beat it and searse it and compounde it with the white of. ii. egges, and with a fyne lynnen clothe make a playster, & lay it on the wounde, and whan this hath sucked out the corrupcion left behynde, than

make

make the pacient whole with any salue that wyll incarnate the flesshe and make whole the skyn, and stablysh and anyt the beynes and synewes that the stone hang by. If the Hernia do come of a watery sshe humour, fyrste anoynt the codde with the oyle of Lylies, and than make incision & drawe out the water, and with tentes attractiue, and gentle salues minister. &c. If it do come of bentolite or wyndy cause, vse clysters & suppositors that the pacient may be laxatiue, and desolue Andellium in vinegre, and with a fyne lynnen cloth make a playster to the coddes, and vse to eate diuers tymes of the electuary named Diapoliticon.

☞ The. 177. Chapitre doth shewe of a Tetter.

Tetter.

HErpes or Herpethe be the greke wordes. In latin it is named Herpera, and some do name it Flaua bilis. In Englysshe it is named a tetter, and some doth name it Lupus or Lupie, bycause a wolfe hath oftentymes suche impedimentes, it doth creepe and corode and eateth the skyn, and waxeth broder and broder.

☞ The cause of this impediment.

This impedimente doth come of putrified bloude and of coler, or els by corrupte bloud onely, or of coler onely, and Lupus or Lupie is ingendred of a fleumatike matter the which doth make a dyfference.

A remedy.

☞ Trose de Arsenico is good, and if it do come of bloud, exhauste .ii. or .iii. vnces of bloude, and more if nede shal requyre, and that age, tyme and strength wyl permyt it. If it come of coler, as it appereth in the Chapitre named Colera, and if it be Lupie, cut of the heades of them and rub them with salte and Garlyke stampt togyther, and laye ouer them a plate of leade.

☞ The. 178. Chapitre doth shewe of the Jawnes.

Jaunes.

HIctericia is the latin worde. The barbarus worde is Ictericia. In Englysshe it is named the Jaunes, or the gulsuffe, and there be thre kyndes of this infirmitie, whiche is to saye the yelowe Jaunes, the blacke Jaunes, and the grene sycknesse named Agriaca, and some

some do name it Penefeleon, and Melankyron or Melanchimon is the blacke Jaunes.

☞ The cause of this infirmite.

¶ The cause of the yelowe Jaunes doth come of reede coler myxt with blonde, or els as I haue had experience the yelowe Jaunes doth come after a greate syckenes or a thought taken, the which hath cõsumed the bloud and then the skyn and the exteriall partes muste nedes turne to yelowenes, for lacke of bloud, colerhauyng the dominion ouer it. The blacke Jaunes doth come of coler adusted, or els of melancoly, the which putrifyenge the bloude doth make the skyn blacke or tawny, and commonly the body leane, for the body or flesshe is arified and dryed vp. The grene Jaunes doth come of yelowe coler myxt with putrifyed fleume, and corruption of bloud.

☞ A remedy.

☞ Fyrste for the yelowe Jawnes, take of Yuory made in small poudet halfe an vnce, of Turmarycke. iii. quarters of an vnce, of Englysshe saffron the weyght of a grote, compounde all this togyther and dryncke of it a porcion of the pouder morynge and euenynge with stale ale. And for the blacke Jawnes fyrste purge melancoly, as it dothe appere in the Chapitre named Melankyron. And for the Grene Jawnes, or the Grene syckenes, looke in the Chapitre named Agriaca whiche is the Grene Jawnes.

¶ For Hiocianum, looke in the seconde boke named the Extrauagantes, in the ende of this boke.

¶ For Hidrocela, loke in the Chapitre named Ramex.

¶ The. 179. Chapitre dothe shewe of the Hidropsies.

Dropsy. Hidrops, or Hidropis, or Hidropesis is deryued out of a worde of greke named Hidor, which is water, for the sickenes doth come of a waterysshe humour. The olde auncient grekes did name this sickenes Lencopleg mantia. In Englysshe it is named the hiedropsy or the dropsy. Therebe two kyndes of the dropsies, the first

is

is named Aſcites, the ſecond Alchites. For this matter loke in the Chapitre named Aſchites. The ſeconde kynd of the hidzopſes is named Timpanites, and for that matter loke in the Chapitre named timpanites. The thyrde kynde of the hyedzopſyes is named Sarcites, and ſome doth name it Iposarca. For this matter loke in the Chappytre named Anaſarca. Theſe thynges be good for the hyedzopſyes diamorſion, Pillule ſebelie, Pillule alkengi, and pylles of Reuberbe.

The.180. Chapitre doth ſhewe of a waterythe humour in the ſkyn of the head.

Hidrocepha os is the greke worde. In latin it is named Morbus aquoſus in cute capitis. In Englythe it is named a waterythe humour in and vnder the ſkyn of the head, and it may be in other pertyculer members nygh to the ple.

☞ The cauſe of this infirmite.

¶ This infirmitie doth come of abundance of reume in the head and with coldenes there taken.

¶ A remedy.

☞ Fyrſte eſchewe coldnes, and than vſe ſternutacions and gargarices, than purge reume, and vſe labour an ſtuphes wete & dzye, and ſe that the body be laxatiue, and vſe Clyſters, and beware of contagious meates and dzinkes, and ſpecially beware of new ale, newe wyne, and newe beere.

☞ The.181. Chapitre doth ſhewe of one of the kyndes of the ſhortnes of wynde.

Hoccomia, or Occomia be the latin wordes. In Englythe it is named rotlynge in the thzote or ſhortnes of wynde. rotlynge in the thzote.

¶ The cauſe of this infirmite.

¶ This infirmytie doth come when that Aſthma and Diſma be ioyned together.

¶ A remedy.

☞ Fyrſte vſe a Ptyſane, and than take an eaſy purgacion, and kepe the bely warme and laxatiue and vſe Loclanum de pino and beware of eatynge of harde cheſe, and nuttes.

For

✠ For Hister a puiux, loke in the Chapitre named Sterkchi puiux.

¶ The.182. Chapitre doth shewe of a man.

A man

HOmo is the latin worde. In greke it is named Anthropos or Auir. In Englyshe it is named a man or a woman, which be resonable beastes, and man is made to the similitudenes of god, and is compacke and made of.xv. substances. Of bones, of gryssles, of synewes, of veynes, of artures, of strynges, of cordes, of skyn, of pannycles, pellycles, or calles, of heare, of nayles, of grece, of flesshe, of bloud, and of mary within the bones, a man hath reason with Angelles, felynge with beastes, lyuynge with trees, hauyng a beyng with stones.

For Hipopia, loke in the Chapitre named Ophtalmia.

¶ For Hypophtalmia, looke in the Chapitre named Ophtalmia.

¶ The.183. Chapitre dothe shewe of standynge vp of mannes heare.

Standing vp of here

HOrripilacio is the latin worde. In Englyshe it is named standyng vp of a mans heare.

☞ The Cause of this impediment.

¶ This impediment doth come of a colde reume myxte with a melancoly humour and fleume. It may come by a folysshe feare when a man is by hym selfe alone, and is a frayde of his owne shadow, or of a spirite. O what saye I, I shulde haue sayde afrayd of the spirite of the buttry, whiche be perylous beastes, for suche spirites doth trouble a man so sore that he can not dyuers times stande vpon his legges. Al this notwithstandyng, without any doute in thunderynge and in lyghtenynge and tempestious wethers many euyl thynges hath ben sene and done, but of all these afore sayde thynges a whole

wynde

wynde I do not loue, I in this matter myght bothe wryte & speake the which I wyl passe ouer at this tyme.

☞ The seconde cause of this impediment.

¶ This impediment doth come of a faynte herte, and of a fearefull mynde, and of a mannes folyshe conceyte, and of a tymerous fantasy.

¶ A remedy.

¶ Fyrste let euery man, woman or chylde animate them selfe vpon god and trust in hym that neuer deceyued no man, that euer had, hath, or shal haue confidence in hym, what can any euyl spirite or deuell do any man harme without his wyll. And if it be my lorde goddes wyl, I wolde all the deuyls of hell dyd teare my flesshe al to peces, for goddes wyll is my wyll in all thynges.

¶ The. 184. Chapitre doth shewe of the. iiii. humours of the. iiii, complexions of man.

THere be foure humours, otherwyse named the. iiii complexiõs of man, which is to say, fleume, bloud, coler and melancoly. And who so euer he be that hath the one humour hath the other, but not of equal porciõ, for lyghtly euery man hath more of the one complexiõ then of the other, for it doth not kepe an vnyformitie but in fewe men. The. iiii. complexions.

☞ The cause of the humours.

¶ God made them in man, when he made man, and he dyd make man perfyte of foure humours in true porciõ but after that thorowe sensualitie man dyd alter his humours or complexion, settynge theym out of order and frame.

¶ A remedy.

☞ To purge humours, vse Acetum squilliticum and pylles named Pillule aggregate, the greater Pillule fetide. &c. And to dissolue humours the whiche dothe come to the sinewes vse Pillule euforbii, and suche lyke.

¶ The. 185. Chapitre doth shewe of the hypocundre.

HIpocondrion is the greke worde. In latin it is named Hipocundrium. In Englyshe it is named the Hipocunder.

Hypocunder the which doth kepe the compasse of both the sydes about the breastes or pappes, in the whiche places may be dyuers impedymentes.

¶ The cause of this impediment.

¶ The impedimentes of the Hypocunder doth come eyther of ventositie, or els of some euyl humour there lyenge and beynge, it maye come of the impedimentes of the splene, or the impedimentes of the lyuer, or elles of some Appostumacion and suche lyke thynges.

☞ A remedy.

☞ If this mater do come of ventosite, vse Mellicrat condite of the decoction of Althas. If it do come other wayes, vse the siruppe of Eupatory. And if it do come of the Splen, or of the Lyuer, loke in the Chapitres named Splen and Epar.

¶ Thus endeth the letter of H. And here begynneth the letter of I.

☞ The.186. Chapitre doth shewe of a wynde vnder the skynne.

Wynde,



Ydigacio is the latin worde. In Englishe it is named a wynde the whiche may be in many members of man, specyaly and most comonly it is vnder the skynne.

☞ The cause of this impediment.

☞ This impediment doth come of a vaporous ventositie or wynd intruled vnder the skyn and can not gette out, it may also be in manye other members.

☞ A remedy.

☞ The remedy of this infirmite doth muche rest in the rectificacion of digestion, that is to say the meate the whiche a man dothe eate be nat of ventosite ingendrynge wynde, and than vse purgacions, scarificacion, borynge, flebothomy, and stuphes. And for this matter the medicines the whiche dothe serue in the Chapitre named Tromos is good for this impediment.

The

The.187. Chapitre dothe shewe of a sychnes named saint Anthonyes fyer.

Saint Anthonies fyer.

Ignis sancti Anthonii, Ignis periscus and Pruna, be the latin wordes. In Englyshe it is named saint Anthonyes fyer, they be lytle wheales the whiche doth burne as fyre, howe be it Ignis periscus or saynt Anthonies fyer is not so vehement as is the infirmitie named Pruna, for Pruna is more grosser and greater, and doth burne more then doth saynt Anthonyes fyer.

The cause of this impediment.

This impedimente doth come of the corruption of bloud, or of coler adusted.

A remedy.

Take of Houseleke .ii. handfull, stampe it and myxe it with the iuyce of Plantayne, and make a playster of it and lay it to the place infected, or els take the iuyce of Smalage halfe a pynt, of the bran of Barly .iii. handfull, myxe this togyther with a lytle Hony and make a playster, or els take of ducke meate whiche be lytle grene thynges the whiche doth lye vpon waters .iii. handfull, of Violet leues an handfull, stampe this togyther with a lytle of the oyle of Roses and make a playster.

For ignis sacer loke in the Chapitre named Herisipulas.

The.188. Chapitre doth shewe of puffyng or swellynge of the flesshe,

Swelling

Oterus is the greke worde. Bilis is the latin word, and Celsus doth name it Aurigo, and some latins dothe name it Arquatus. In Englyshe it is named a puffyng or a swellynge in the flesshe puffyng vp the skyn as ore were poysoned or stonge with some venemous worme or beast, and some Greekes sayth that Ateru is he the which hath any of the hernyes in the codde, loke in the Chapitre named Hernia.

The cause of this infirmite.

This infirmytie doth come of a corrupte and venemous humour.

¶ A remedy.

☞ Fyrste take of Triacle or els of Mitridatum. iiii. oz. b. tymes, than take ealy purgacions, as the pacient is able to receyue, and after that vse Stuphes and bathes and Flebothomy, as nede shal requyre.

¶ For Illica passio, looke in the Chapitre named Cordapsis.

¶ The. 189. Chapitre doth shewe of the kyndes of Scabbes and Kynge wormes.

A kinde of kyng wormes.

IMpetigo is the latin worde. And some latins do name it Zerna, or Zerma, this syckenes dothe dyffer in the more and lesse, the grekes doth name this syckenes Lichen, the barbarus worde is named Lechena. In Englyshe it is named roughnes of the skin, or scabbes in the skyn, and there be two kyndes, the one is a drye scabbe and the other is a wete or an vlcerous scabbe named in Englyshe a kynge wormе or beynge of that sorte.

¶ The cause of these infirmities.

¶ These infirmities doth come vnder this maner. First by lyenge with any scabious person, by euyll drynkes drynkynge, and eatyng of euyll and naughtye meates, and dyuers tymes it doth come after a greate syckenes. And yf the scabbes be drye it dothe come of melancoly, and yf they be wete and water issuenge out of them, it doth come of putrified fleume or els of corrupte bloude.

¶ A remedy.

☞ Fyrst if it be drye scabbes, purge melancoly with Pillule lucis and Pillule Indie. And if it do come of the corruption of bloud or putrified fleume, purge the body with Pylles stomatike. Pilles of Sarcocol, and pylles of Serapyon, and after that anoynte the body with the oyle of Tarter, or els take of Dock rotes. iii. oz. iiii. handfulles, bruse them and sethe them in vinegre and washe the body, or els take of the pouder Yreos. iii. oz. iiii. vnces, of the bran of Beanes. ii. handfulles, myxe this with Hony and white wyne and washe the body. Or els this is the best to kyll all kyndes of scabbes, take of the oyle of Bay. iii. vnces & myxe it with an vnce of mortified Mercury, the which is mortified with fastyng spytil

and

and anoynt the body .iii. tymes, and the oyle of egges, and the sirupe of Fumitozy is good foz this infirmitc. And foz this mater loke in the Chapitre named Psoza and Scabies and Lychen.

¶ Foz Incubus, loke in the Chapitre named Ephialtes.

¶ The. 190. Chapitre doth shewe of incisions oz cuttynges.

INcisio is the latin wozde. In Englyshe it is named incison oz cuttynge. There be diuers incisions oz cuttynges, as cuttynge of a mannes arme oz lege oz any other perticuler member, but the very true incision doth belonge to the cuttynge out of stones of a mannes body oz els of cuttynge of ruptures oz hernyes, and other impedimentes in the belly, and some saith letting of bloud in a veyne oz cuppynge oz boxing be incisions. Foz this matter loke in the Chapitre named Flebothomia. Incision oz cutting

¶ Foz Intestina, loke in the Extrauagantes in the ende of this boke.

¶ Foz Incendium ignis, looke in the Chapitre named Combustio.

¶ The. 191. Chapitre doth shewe of inflacions oz swellynges.

INflacio is the latin wozde. In Englyshe it is named an inflacyon, oz swellynge, oz bollynge, oz rysynge of humours in the flesche. Inflacio.

¶ The cause of this impediment

☞ This infirmitie doth come, oz is ingendzed manye wayes, as by reumatyke humours, corruption of bloud oz by the admyxtion of euyll humours. And where many doctours in physicke doth holde dyuers oppinions in this infyrmytie, sayeng that inflacions doth dyffer from Appostumacions, consyderynge that all inflacions doth appeare exteryally and Appostumacions most comonly

be interyal, I do saye al inflacions and appostumacions be nuters, for they may be as well exteryal as interial.

☞ A remedy,

☞ Take of the dunge of a Gote. iii. vnces, of yreos. ii. vnces, make pouder of it, compounde this togyther with clarified Hony and make a plaster, and take an ealy purgacion made of the coddes of Sene, or els take of Cassia fistule. ii, drames, or seth of Polipody. iii, drames in stale ale clarified and stampe it and dryuke it.

¶ For Intellectus loke in the Chapitre named Memoria

¶ The. 192, Chapitre dothe shewe of suppression of a mannes vrine,

Stopping of water.

ISchuria is the greke word. In latin it is named a Suppressio vrine. In Englyshe it is named suppression of vryne, that is to say that when a man wolde pysse and can not.

☞ The cause of this impediment.

¶ This impediment doth come many wayes, eyther by oppiacion or stoppynge of the stone, or some grosse humour, or els thorowe some euyll humour growynge in the condyte of the vryne, or elles it maye come thorowe longe retencyon or longe holdyng in of a mans water.

☞ A remedy.

☞ Take of the sedes of Goordes. iii. drames and they made in pouder, dryuke it with white wyne or Reynyshe wyne. Or els take halfe an vnce of Percely sedes, and of Geate stones a dzame, make fyne pouder of it and dryuke it with white wyne,

¶ For Ischiadici, loke in the Chapitre named Sciatica passio.

For Ischias loke in the Chapitre named Sciatica passio.

For Isophagus loke in the Chapitre named Isophagus.

¶ The. 193. Chapitre doth shewe of suffocacion in the bely.

Suffocacion of the moder.

ISterichi pulax be the greke wordes. In latin it is named Suffocacio vteri. In Englyshe it is named the suffocacion of the bely or matryx.

The

☞ The cause of this impediment.

☞ This impediment doth come of ventosytie and cold nes taken, this syckenes in women is named the suffocacion of the matrix.

☞ A remedy.

¶ For a remedy loke in the Chapitre named Melon e Matrix.

☞ The.194. Chapitre doth shewe of a mannes Joyntes.

IVnture is the latin worde. In greke it is named Chon dili. In Englyshe it is named joyntes of a man which may haue dyuers dyseases. Joyntes.

¶ The cause of the deaseases of the Joyntes.

¶ The diseases of the joyntes doth come eyther by colde takynge, or els by some straynе or brose, it maye come by the pockes or by the goute or other dyseases lyke to these.

¶ A remedy.

☞ If it do come of colde, purge the matter with Yera pigra and Yera hermetis. If it do come of heate take the Electuary of the iuyce of Roses, and then vse Local playsters, and among al other thynges a hote Lowe toorde is nat the worst.

☞ Thus endeth the letter of J. And here folowеth the letter of K.

¶ For Karabitus, loke in the Chapitre named Phrenetis
¶ For Kyon, loke in the Chapitre named Garcarion.
¶ For Kyli, loke in the Chappyte named Hernia.

¶ Thus endeth the letter of K. And here begynneth the letter of L.

☞ The.195. Chapitre doth shewe of a mannes lyppes.

Lyppes.



Abia is the latin worde. In greke it is named Chili. In Englische it is named lypes the whiche maye haue chappes and other diseases.

☞ The cause of Chappes.

¶ Chappes in a mans lyppes maye come of a shaipe or a bytter wynde or it may come thorowe heate of the lyuer and stomake.

☞ A remedy.

¶ Anoynt the lyppes with the oyle of swete Almons. And for this matter loke in the Chapitre named Fissure.

¶ The. 196. Chapitre dothe shewe of teares or water the whiche doth distill from the eyes.

Teares.

Lacrime is the latin worde. In greke it is named Daeria. In Englysche it is teares or water dystyllynge from the eyes.

☞ The cause of this impediment.

¶ This impediment doth come of a salt humour in the head dyscendyng out of the head to the eyes, Also to go or to ryde agaynst a sharpe wynde wyll cause teares or water to come out of the eyes, sorowe care or peyne wyl cause one to shede teares, vnkyndnes of a man to displease god in offendynge or dysplealynge hym, wyll cause man woman and chylde to wepe and shede teares for the which the grace and mercy of God is sufficient.

☞ A remedy for salte humours the whiche dothe descende to the eyes.

☞ Fyrst vse to drynke ther wate or the iuyce of Betony, and vse to take gargarices lyquide and vnliquyde, and otherwhile take of the pylles of Loche to purge the head and the stomake.

¶ For Lapis, loke in the Chapitre named Lythasis and Nephresis.

¶ For Latus loke in the Exerauagantes, in the ende of this boke.

The

☞ The.197. Chapitre doth shewe of the curdynge of a womans mylke.

Mylke.

LAc is the latin worde. In greeke it is named Gala. In englyshe it is named mylke. And here I do speke onely of the curdyng of womans mylke, for other mylkes loke in the dyetary of healthy.

☞ The cause of curdynge of womans mylke.

¶ Womans mylke is curded thorowe euyl dygestion of meates and drynkes, and thorowe applacions, and otherwhyle it doth come for lacke of exhaustynge or suckynge or drawynge out the mylke when it shoulde be drawne.

¶ A remedy.

☞ For this matter loke in the Chapitre named Mamille, and if there be any apostumacion there, exhauste some blonde the contrary syde in a bayne named Cardiaca, and kepe the brestes warme, & vse a good moderate dyet eatynge no meate the whiche doth ingender grosse and corrupte homours, and here spryngeth the originall of them whose arme holes doth stynke for it do come of grosse and superfluous humours, as well in man as in woman.

☞ The.198. Chapitre dothe shewe of werynes.

Werynes

LAssitudo is the latin worde. In greke it is named Copos or Comatos. In Englyshe it is named werynes.

☞ The cause of these impedimente.

❧ This impediment doth come of to muche labour, or els it doth come of debilytie and wekenes, or of greate sluggyshenes not lust to labour.

☞ A remedy.

☞ Fyrste vse moderate labour and than take good meates and drynkes, and lye in a softe and an easy bedde and ordynate poslet ale to bedwarde. And further for this mater loke in the Chapitre named Fatigacio in the Extrauagantes.

¶ Lacerti is the latin worde. In Englyshe it is named lacertes which be bones, and some saye it is lytle strainges the which doth come from the head to the necke and to the eares and the face.

❧ Lacuna is a lytle hole in the rouse of the mouth.

The

¶ The.199. Chapitre doth shewe of Lepzousnes.

Lepzousnes. LEpra is the latin wozde. In Greke it is named Psora. In Englyshe it is named lepzousnes, and ther be foure kyndes of Lepzousnes, wlyche is to saye Elephancia, Leonina, Tiria, and Alopecia. These. iiii. names oz kyndes of lepzousnes doth take theyz names of. iiii. kyndes of beastes, foz these foure kyndes of lepzousnes hath the pzopertyes of the beastes as it appeareth playnely in the Chapitres of the syckenesses.

☞ Foz Lecoflegmancia, looke in the Chapitre named Ydrops.

☞ The.200. Chapitre doth a shewe of Fracles in a mannes face and body.

Fracles. LEntigo oz Lentiginos be the latin wozdes. In greke it is named Phacos. In Englyshe it is named fracles the whyche is in ones face and body.

☞ The cause of this infirmite.

☞ This impediment doth come eyther by the calydytie of the son oz els by the cozruption of the ayer oz by some interyal cause in reteynynge some superfluous humour.

¶ A remedy.

☞ Fyzst let bloud of a beyne named Cephalica. And if the Fracles do go ouer al the body, be let bloud in a beyne named Mediana, & than purge the body with Pillulis aureis and Yera pigra, and than washe the body with the water that these thynges folowing is soden in, the bzan of Barly, of Beanes, of Fenugreke, and put in violettes and an vnce of the oyle of bytter Almons and suche lyke, and anoynte the place oz places.

☞ The.201. Chapitre doth shewe of depilacion, otherwise named Tankerbald, oz Knaue balde.

Depilcio ✕ LEpus marinus be the latin wozdes. In greke it is named Lagos Thalasios. In Englyshe it is named depilacion of a mannes heare whiche is to saye hauynge heare befoze in the head and no heare behynde, foz the hare

hare of the sea hath no heare on the hynder parte, for this matter loke further in the Chapitre named Capilli, and in the second boke named the Extrauagantes in the ende of this boke. And some doth name this, syckenes a waterysshe scabbe that runneth abrode and some doth take it for a kynde of vomityng, looke in the Chapitre named Lepus marinus in the Extrauagantes in the ende of this boke.

¶ The. 202. Chapitre doth shewe of a webbe roted in the eye.

LEncomata, or Lencoma is the greke worde, as some do saye. In Englysshe it is a webbe the which is roted in and vpon the eye or eyes. A webbe.

¶ The cause of this infirmite.

¶ This infirmitie is ingendred of a viscus humoure or reume, and it maye come of a strype or some greate brose.

¶ A remedy.

¶ For this mater purge the head and the stomake with the pylles of Cochee, and vse gargarices, and after that vse Clisces, but I wolde counsell euery man nat to medle with it yf it be veterated and olde. &c.

☞ The. 203. Chapitre doth shewe of a kynde of Leprousnes named Leonina.

LEonina is the greke worde. In Englysshe it is named the Lyons propertie, for this worde is deryued out of Leo Leonis, whiche is in Englysshe a Lyon, for as the Lyon is most fearcest of all other beastes, so is the kynde of leprousnes most worst of al other syckenesses, for it doth corode and eate the flesshe to the bones, and the flesshe doth rotte away. A kynd of leprousnes.

¶ The cause of this infirmite.

☞ This infirmitie doth come eyther by kynde or els a chylde conceyued whē the mother is menstruouse, it may come also of putrifyed coler and melancoly.

Re-

¶ A remedy.

☞ If this infirmite do come by nature or kynde, or by any menstruose humour there is no remedy, but only god and pacience. If it do come of a benemous humour, as a melancoly humour or suche lyke, purge the humour, as it is specified in the Chapitre named Melancolia, and vse stuphes and bathes and purgacions, & vse the dyet and the medicines, as is specified of Lignum vite or Guaicum, and beware of grosse meates eatynge & of replection.

☞ The.204. Chapitre dothe shewe of vnperfite digestion and egestion.

Imperfit dygestion

Lienteria is the greke worde. In latin it is named Leuor. Englyshe it is named the lyentery or imperfyte dygestion with egestion doth dyffer frome Colerica passio and frome Catastropha as it doth appere in theyr Chapitres.

¶ The cause of this infirmites.

☞ This infirmytie doth come of lubricitie, of slydyng of the meate out of the stomake, the mawe and guttes without perfyte decoction or dygestion.

¶ A remedy.

☞ Drynke of rayne water.b. or.bi. draughtes in a daye, or els take of water cresses, and stampe them and drynke the iuyce of it with the iuyce of Plantayne, or els take of Plantayne.iii. handfulles, of saint Johns worthe,iii.handfulles, of Cresses as many handfull, seth this in a galon of rayne water, or a galon of read wyne to a potell or more, than strayne it and put to it. ii. vnces of the pouder of Cynamon and drynke of it diuers tymes.

☞ The.205. Chapitre dothe shewe of blere eyes.

Blere eies

Liptitudo is the latin worde. In Englishe it is named blere eyes which is when the vnderlyd of the eye is subuerted. Rasis doth saye that Liptitudo is when the whyte of the eye is turned to rednes.

☞ The cause of this impediment.

¶ This impedimente doth come of a salte humour or of superabundance of reume with corruption of bloud.

¶ A remedy.

☞ Fyrst purge the head as it doth appere in the Chapitre named Caput, and vse dayly gargarices and sternutacions, and washe the eyes ofte with colde water and a fyne lynnen cloth and to bedwarde

warde anoynt the eyes diuers tymes with Tutty, and than washe them in the morynyng with colde water.

¶ For Ligmos, loke in the Chapitre named Singultus.

¶ The.206. Chapitre dothe shewe of the kyndes of Scabbes.

Scabbes.

Lichen is the greke worde. Lichena is the barbarus worde. In latin it is named Zarna, or Impetigo, and some doth name it Mentagra, and some grecians dothe name it Psora. For this matter loke in the Chapitres of the aforesayde names. But Psora in greke is taken for one of the kyndes of leprousnes, whiche is a perylous syckenes and is infectious and so be al maner of kyndes of scabbes, wherfore I do aduertyse all maner of persons the whiche be vnfected not to lye in bed with anye person or persons the whiche be infected with these infirmyties or any other disease lyke, as the pestylence, the sweatyng syckenes, or any of the kyndes of the ague or feuers, or any of the kyndes of the fallynge syckenes and such like, and Mentagra is ingendred of a grosse melancoly humour.

¶ For Liena loke in the Chapitre named Splen.

¶ The.207. Chapitre dothe shewe of a mans Slene.

The splen

Lien is the latin worde. Splen is the greke worde. In Englyshe it is named a splene, the whiche doth lye on the lefte syde and doth make a manne to laughe, the which may haue dyuers impedimentes, as it doth more playnely appeare in the Chapitre named Splen, greate studye and longe wrytyng and pencyfulnes, thoughte, and care doth hurte the splene, and honeste myrthe with honest company doth comforte the splene and so doth all redolente and odiferous sauours,

☞ For Limphaticarom loke in the seconde boke named the Extrauagantes.

The

¶ The.208. Chapitre doth shewe of a mannes tonge.

A tonge.

LIngua is the latin worde. In greke it is named Glossa, or Glotta. In Englyshe it is named a tonge The tonge of man is an instrument or a member, by the whiche not onely tastyng but also the knowledge of mans mynde by the spekyng of the tonge is brought to vnderstandynge, that reason may knowe the truth frome the falshod and so conuerse. The tonge is the best and the worste of cyall member in man, why, and wherfore, I do remit the matter to the iudgement of the reders. But this I do say that the tonge may haue dyuers impedimentes beside sclaunderynge and lyenge, the which is the greatest impediment or syckenes of all other diseases, for it doth kyll the soule without repentaunce. I passe ouer this matter and wyll speake of the sickenesses whiche may be in mannes tonge, the which maye swell, or elles haue fyssures, or wheales, or carnelles, or the palsey.

☞ The cause of these infirmites.

¶ If the tonge do swel, it doth come of the corruption of bloud, or els of superabundance of reume, or euyl dyet, as surfetynge. &c.

¶ A remedy.

If it do come of the corrupcion of bloud, exhauste. ii. or. iii, vnces of bloud, as age and strength wyl permyt it with tyme cõuenient and then purge the head with pylles of Cochee, and vse gargarices. If it do come of reume, take the iuyce of Nyghtshade otherwise named Solatrum, and let the pacient holde in his mouth, as longe as he maye. v. sponful one after an other. If it do come of a Palsey it dothe come by a greate anger or feare, or els of extreme colde, or els of dzynkynge of to muche wyne and dzynkyng of euyl dzynkes of sondzy bzewynges, some good and some bad, some newe, and some stale, and it may come of eatynge of euyl meates, vse therfore diuers tymes to lay a grayne of Castory vpon the tonge and refrayne from suche thynges as maye be the occasion of this sickncs rehersed. If there be fissures in the tonge or chappes it doth come of some colerike humour which doth cause aridite and

dzynes

dryues of the tonge, for suche matters vse shellfishe and moyste thynges. If there be whyles on the tong it doth come of surferyng and seppynge of euyll dyet, and drynkynge late hote wynes and stronge ale, and it may come of heate in the stomake, for this matter fyrst vse good dyet, and than purge the head and vse ofte gargarices with sternutations.

☞ For Lipothomia, looke in the Extrauagantes in the ende of this boke.

¶ The. 207. Chapitre dothe shewe of the stone in the bladder

The stone

Lithiasis is the greke worde. In latin it is named Calculus in vesica, and Lapis is taken for all the kyndes of the stones, In Englysshe lithiasis is the stone in the bladder. And some doth saye that Nefresis is the stone in the raynes of the backe, therfore loke in the Chapytre named Nefresis.

¶ The cause of this impediment.

This impedimente doth come eyther by nature or elsby eatynge of euyl and vyscus meates, and euyl drinkes, as thycke ale or beare, eatynge broyled and fryed meates, or meates that be dryed in the smoke, as bacon martymas biefe, reed hearynge spyrres and salt meates, and crustes of breade, or of pasties and such lyke.

¶ A remedy.

☞ If it do come by nature there is no remedy, a man maye mitigate the peyne and breake the stone for a tyme, as shalbe rehersed. If it do come accidentally by eatyng of meates that wyll ingender the stone, take of the bloud of an Hare & put it in an erthen pot, and put therto. iii. vnces of Saxfrage rotes and bake this togyther in an Ouen & than make pouder of it, and drynke of it morynge and euenyng. For this mater this is my practise, fyrste I do vse a dyet eatynge no newe bread, excepte it be. xxiiii. houres olde. I refuse Cake bread, Saffron bread, Rye bread, Leuyn bread, Cracknelles, Symnelles, and all maner of crustes, than I do drynke no newe ale, nor no maner of beere made with Hoppes, nor no hoote wynes. I do refrayne from Flesshe and fysshe, whiche be dryed in the smoke, and from salte meates and shell fysshes. I do eate no grosse meates, nor burned flesshe nor fysshe, thus vsynge my selfe I thanke God I dyd make my selfe whole and many other, but at the begynnyng whan I went about to make my self whole I dyd

Take

take the pouder folowynge. I dyd take of Bzome fedes, of Per-cilles fedes, of Saxfrage fedes, of Bromel fedes, of eyther of the an vnce, of Bete stone a quarter of an vnce, of Date stone as much of egges shelles that chekyn hath lyne in the pyth pulled out half an vnce, make pouder of al this and dzynke halfe a sponeful mozn-yng and euenynge with posset ale oz whit wyne. Also the water of Hawes is good to dzynke.

☞ Foz Lumbe, looke in the Extrauagantes in the ende of this boke.

☞ The. 210. Chapitre dothe shewe of obliuiousnes.

Obliui-ousnes.

LEthargos is the greeke wozde. And some Grecians doth name it Syrsen. The barbarus men doth name it Litergia. In latin it is named Lethergia oz Obliuio. In Englysche it is named obliuiousnes oz forgetfulnes.

☞ The cause of this impediment.

¶ This impediment doth come thozowe colde reume the which doth obnebulate a mans memozye, and doth lye in the hynderparte of a mannes head within the skul oz brayne panne.

☞ A remedy,

☞ Fyrste if nede requyre vse Flebothomy, and aboue all thyn-ges marke oz se that the body be nat constupated oz costiue but la-xatiue, and vse gargarices, and otherwhile vomites, and anoynt the head with the oyle of Castozy, and the oyle of Roses, cõpounde with Aceto squilitico, and let such men haunynge this impedimẽt, beware of dzynkynge to muche stronge dzynkes, as wyne and ale, and eatynge of Garlyke, Lykes, and onyons, and suche lyke.

☞ The. 211. Chapitre dothe shewe of a skurfe in all the body.

Skurfe.

LVce oz Leuci be the greeke wozdes. In latyn it na-med Vitiligo. In Englysche it is named a skurfe in all the body.

☞ The Cause of this infirmitie.

¶ This infirmytie doth come of a coleryke and melan-coly humour.

A re-

¶ A remedy.

¶ For this matter I do take .iii. vnces of Wores grece the skynnes pulled out, than I do put to it an vnce of the pouder of Oyster shelles burnt, and of the pouder of Brymstone, and .iii. vnces of Mercury mortified with fastyng spetyl, compounde al this togyther & anoynt the body .iii. or .iiii. tymes & take an easy purgacion.

¶ For Lugia, loke in the Chapitre named Dubaleth.

☞ The .212. Chapitre dothe shewe of longe white wormes in ones bely,

LVmbrici is the latin worde. In greeke it is named Elmitha. In Englyshe it is named longe whyte wormes in the mawe, stomake, and guttes. Wormes.

¶ The cause of this infirmite.

☞ This infirmytie doth come of superabundance of fleumatycke humours.

¶ A remedy.

¶ If any man wyll take a Plowe mannes medicine, and the beste medecine for these wormes and al other wormes in mannes body, let hym eate Gerlyke. For this matter loke further in the Chapitres named Vermes, and in Astarides and in Cucurbiti.

☞ The .213. Chapitre dothe shewe of Lunatike men and women.

LVnaticus is the latin worde. In Englyshe it is named for a lunatike person the which wylbe rauished of his wyt ones in a mone, for as the mone doth change and is variable, so be those persons mutable and not constant wytted. Lunatick

☞ The cause of this infirmite.

¶ This infirmytie may come by nature and kynde and then it is vncurable, or els it may come by a great feare or a great studye.

¶ A remedy.

✝ Fyrste be nat solitary, nor muse nat of studious or supernatural matters, vse mery company, & vse some mery and honest pastime, be nat longe fastynge, vse warme meates, and drynke wel to bedward to make or to prouoke slepe, slepe nat in the daye, and vse the medecines whiche be in the Chapitres named Memoria, Sensus and Anima.

☞ The. 214 Chapitre doth shewe of intemperance.

Intemperance. LVxus is the latin wozd. In greke it is named Asotia. In Englishe it is named intemperance. Temperance is a mozall vertue and wozthely to be pzayed consideryng that it doth set all vertues in a due ozder. Intemperance is a greate vyce, foz it doth set euery thyng out of ozder, and where there is no ozder there is hozroz. And therfoze this wozde Luxus may be taken foz all the kyndes of sensualitie, the whiche can neuer be subdued without the recognision and knowledge of a mannes selfe what he is of him selfe, and what god is. And foz asmuch as god hath geuen to euery man liuing fre wil, therefoze euery man ought to stand in the feare of God, and euer to loke to his conscience, callynge to God foz grace, and dayly to desyze and to pzaye foz his mercye, and this is the best medecyne that I do knowe foz intemperance.

¶ Thus endeth the letter of L. And here after folowerh the letter of M.

☞ The. 215. Chapitre doth shewe of the pzincipall veynes in man.

Pzincipal veynes. MEdiana I do take hym here foz the fyzste veyne, then is Cardiaca and Sophena, and Cephalica, & Basilica, and Salnatella, and Epatica, and Sciatica, and the hemozoidall veynes. Mediana doth lye in the mydle of the armes, and any of the veynes be opened foz any passion oz grefe about the hert. Cardiaca is at the one syde in the mydle of the arme, and is opened foz passions and diseases about the herte. Sophena doth lye a lytle from the ancle, and is opened foz passions in the lyuer and the stones. Cephalica doth lye a lytle vnder the thome and is opened

opened for passions of the head and eyes. Basilica is opened for passions of the lyuer and for a feuer quartayne Salnatella doth lie betwyxt the lytle synger and the leth synger, and is opened to clense all the body. Epatica is opened to clense the lyuer. Sciatica dothe lye in the vtwarde parte of the fete and is opened for the sciatycke passion. The hemorodiall veynes be opened to purge melancoly. There be many other veynes opened for other impedimentes longe to reherse at this tyme.

*The.216.Chapitre doth shewe of a sodein sycknes.

Malus morbus be the latin wordes. In Englyshe it is named an euyl sycknes. Euery sickenes in it selfe is euyl to the body, but this hath his name of a proper sickues named a sodein sickenes the which doth fal to a man. And there be many sodein sickenesses, as the pestilence, the kyndes of feuers, the swetynge syckenes the masels, the small pockes, the crampe, the palsey, and soundynge, and many suche lyke sycknesses, but here it is taken as many and dyuers doth holde opinion that it is the frenche pockes, wherefore looke in the Chapitre named Mala frantizoz, and in the Chapitre named Morbus gallicus. A sodein sycknes.

¶ For Madarofes loke in the seconde booke named the Extrauagantes.

+The.217.Chapitre doth shewe of the Frenche pockes.

Mala frantizoz is the araby worde. In latin it is named Morbus gallicus or Variole maiores. In Englyshe it is named one of the first kindes of the french pockes the which be scabs and pymples lyke to lepzosytie, wherfore for this matter or sickues loke in the Chap. named Morbus gallacus. The grecias cã not tel what this sikues doth mene wherfore they do set no name for this French pockes.

disease, for it dyd come but lately into Spayne and Fraunce, and so to vs about the yere of our lord. 1470.

☞ The. 218. Chapitre doth shewe of a fylthy scabbe corrupted.

A fylthy scabbe.

MAlum mortuum be the latyn wordes. In Englyshe it is named a fylthy scabbe the which most comonly is in the armes and legges.

☞ The cause of this impedimente.

¶ This impediment doth come moste comonly of a mēstruous woman, and it may come by corruptiō of blood and dyuers tymes it doth come of a melancoly humoure adusted.

☞ A remedy.

☞ Fyrst make this preparatiue, take of Enula campana rootes, clensed and cut in peces. iii. vnces, of Fenell rotes the pyth pulled out. ii. vnces, of the kayes of Ashe tres an vnce and a halfe, of Scabiouse. ii. handfull, of Hony sockes. iii. handfull, of Fumitory. ii. handfull, of the tender croppes of Burres. ii. handfull, of Seene & polypody of eche .ii. vnces, of the flowers of Rosemary and of Violettes an vnce, of Sicados and Epythyme an vnce, confect al this togyther with suger plate and Rose water and make a Sirupe and vse to eate it mornyng, none, and at nyght, and than take Yera ruffini, or Yeralogodion rufi, or Theodoricon a dyame or. ii. at a tyme. For this matter loke further in the Extrauagantes.

☞ The. 219. Chapitre dothe shewe of womans brestes.

Pappes.

MAmille is the latin worde. In greeke it is named Mastos, or Mazion. In Englyshe it is named womans brest the which maye haue dyuers impedimentes as lackynge of mylke, curdynge of mylke, inflampynge of the brestes, and other whyle they may be ouer longe and greate, and otherwhyle the skyn maye go of frome the nypples.

¶ The cause of these impedimentes.

¶ These impedimentes doth come dyuers wayes, it maye come for lacke of suckyng or drawing of the milke it

it may come by grosnes of the bloude, it maye come of debilitie and wekenes or opilacions, as when a woman doth lacke mylke it may come by to muche handlyng of them, and it may come by nature or grosnes of humours

¶ A remedy.

☞ If a woman do lacke mylke, take of Cristall a dzame and a halfe, and make fyne pouder of it, and dzynke it with Basterde or Muscadel, do this. v. or. vi. tymes. Or els take of Fenell of Mallows, of Anys, of Marche, of eche of them. ii. handulles, seth it in Basterde or Muscadel and straync it and dzynke it oft. If the bzestes be longe and bydge & great, make a playster with Humlockes soden in white wyne and lay it to the bzestes. If there be any inflampynges in the bzeste, take the white of. ii. egges and. ii. handful of Houseleke, compound both togyther and lay it to the bzeste. Or els take Southystell and Dandelyon, Violet leues, the tender croppes of wylde hoppes, of eche a handfull, sethe it in posset ale & dzynke it. If the mylke be curded in the bzestes some olde auctours wyll gyue repercussiues, I wolde not do so, I do thus, I do take Dzagagant, and gumme Arabycke, and do compounde them with the whyte of rawe egges, and the oyle of violettes, and do make a playster. Or els I do take pytch, and do lyquifye it in the oyle of Roses puttynge a lytle doues dunge to it, and dzegges of wyne or ale and make playsters.

¶ For Macula in oculo loke in the Chapitre named Taraphati.

The. 220. Chapitre dothe shewe of one of the kyndes of madnesse.

Madnes.

MAnia is the greke. In latin it is named Insania or Furor, In Englische it is named a madnes or wodnes lyke a wylde beast, it doth dyffer frome a phzenyse, for a phzenyse is with a feuer, and so is not Mania, this madnes that I do pzetende to speake nowe of.

¶ The cause of this infirmite.

☞ This infirmytie doth come of a corzupte bloude in the head, and some doth saye that it doth come of a bylous bloud intrused in the head, and some saye it doth come of wekenes of the bzayne the which letteth a man to slepe, and he that can not slepe muste nedes haue an

ydle brayne, and some say it is a turnyng vp so downe in the head the which doth make the madnes.

¶ A remedy.

☞ Fyrst in the chamber where the pacient is kept in, let there be no pyctors nor paynted clothes about the bed nor chamber, than vse in the chamber all thynges that is redolent and of swete sauours, and kepe the pacient from musynge and studieng, and vse myrth and mery comunication, and vse the pacient so that he do not hurt hym selfe nor no other man, and he must be kepte in feare of one man or an other, and if nede requyre he must be punyshed & beaten, and geue hym. iii. tymes a daye warme meate, and vse to eate Cassia fistula, and Epithime vsed is very good.

* The. 221. Chapitre doth shewe of a mans handes

Handes. MAnus is the latin word. In greke it is named Chir In Englyshe it is named a mans hande or handes, the which may haue many impedimentes as chappes, wormes, drynes in the palme of the handes, or some moyst humours and such lyke.

☞ The cause of these infirmites.

☞ These infirmyties doth come eyther by corruption of bloud, or els thorowe a humour, or els thorowe the heate of the lyuer, or els thorowe the arydytie of coler.

¶ A remedy.

✝ Fyrst he that wylbe whole in the body and handes let hym vse to washe the handes oft in a day, specially in the mornynge & after dinner and supper, and for any impediment in the handes. Take of Vere suet an vnce, of Malowes. iii. handfull, of water. ii. pyntes, of lecke a pynt, seth al this togyther and diuers tymes in a daye, specially mornyng and euenynge washe the handes & kepe them warme out of the wynde. Or els take of the pouder of Enula campane rotes an vnce and a halfe, of Rores grece. iii. vnces, of Mercury mortified with fastyng spetyl an vnce and a halfe, of Thamphire a drame and a halfe, incorporate all this togyther and mornynge and euenynge anoynt the handes & kepe the handes warme frome the wynde.

* The. 222. Chapitre doth shewe of the Matrix of a woman.

The moder. MAtrix is the latin worde. In greke it is named Mitra. In Englyshe it is named the Matrix or the moder

moder, or the place of conception the which hath diuers tymes many impedimentes, as Suffocations, lubzicite the mole of the matrix, the ryſynge of the matryx, and the fallynge out or diſcending downe of the matryx the which no mayde can haue for the ozikyce of that place in a mayd is very ſtrayte, conſyderynge there be .v. beynes the which doth breake when a mayde doth leſe her maydenhead.

☞ The cauſe of theſe impedimentes.

☞ Theſe impedimentes doth come of diſcemperance of the body and of ſuperfluous and moyſte humoures, or diſozderynge of the mydwyfe, in diſozderynge any woman when ſhe ſhulde be delyuered.

☞ A remedy.

¶ If it come thozowe ſuffocacion. Take of Betony leues halfe an handful, ſtampe it ſmall and dzynke it with white wyne and ſmel to Galbanum and Serappne and make a perfume of Juneper, cythet of aloe lether and ſyt ouer it, or els take of Pyony ſedes. iii. dzames, dzynke it with Melycrate. If the matrix do fall out firſt waſhe the place twyſe or thzyſe with white wyne, or els take of Juneper cut in peces. iii. vnces, of Myzrylles. iii. vnces, ſeth this in runnynge water and waſhe the place. ii. or. iii. tymes, than take of Galbanum. iii. dzames, dzynke it with read wyne, euery thyng that wyll helpe the fallyng out of a mannes foundemēt wyl helpe this impediment, wherfoze loke in the Chapitre named Anus.

¶ For Melanchima, loke in the Chapitre named Melankyron.

* The. 223. Chapitre doth ſhewe of the vertue of medecines.

Medicina is the latin wozde. In greke it is named Pharmacia or Aceſis. In Englyſhe it is named a medecine. The miniſtracion of medecines doth conſyſte in two thynges, in Theozicke which is ſpeculacion, and in pzactyſe. The theozyon doth teache the pzacticiner The vertue of medecines is to kepe a man that is whole in helth, & he that is ſicke by medecines may be recouered

Medecine

And the arte of medecines is to gouerne and kepe the natural complexion of a man in whō it is. and to turne the complexion that is out of a naturall course into a natural course, wherfore this science of medecines is a science for whole men, for sick men, and for neuters which be neyther whole men nor sycke men, wherfore I do auertyse euery man not to set lytle by this excellent science of mēdecines, consyderynge the vtilitie of it, as it appereth more largelier in the introductiō of knowlege.

¶ For Meli, loke in the Chapitre named Membra.

¶ For Mediana, loke in the fyrst Chapitre of M.

☙ For Melliceriders, loke in the Chapitre named Tubercula.

☙ The. 224. Chapitre dothe shewe of the blacke Jawnes.

Theblack Jaunes.

MElankyron is the Araby worde. Melanchima is the greke worde. Inlatin it is named Hictericia nigra. In Englyshe it is named the blacke Jaunes.

¶ The cause of this infirmite.

☙ This infirmitie doth come of the malycioulnes of melancoly the which doth bryngе in death, for melancoly and death be concurrant together.

¶ A remedy.

☙ If a man haue the blacke Jawnes with a Feuer quartayne, I do remit hym to the mercy of god, yf there maye be any remedy purge melancoly, and than do as I haue wryten in the Feuer quartayne. And for the black Jawnes without a Feuer quartayne, fyrst purge melancoly with pillule Indie, and pillule Lucis, Pillule de lapide Lazuli, Pillule Sebeley, & a confection of Muske is good.

☞ The. 225. Chapitre doth shewe of a mannes memory or vnderstandyng.

Memory.

MEmoria is the latin worde. In greeke it is named Muime. In Englyshe it is named the memory of man, which is concurrant with vnderstandyng named Intellectus in latin, the which both be two powers of the soule, as it appereth in the Chapitre named Anima.

To

¶ To acuate and to make quicke a mannes memory and vnderstandynge.

☞ Use the confection of Anacardine, and to sauour to Amber de Greece, and to other odiferous sauours.

¶ The.226. Chapitre doth shewe of the principal member in man.

MEmbra is the latin worde. In greeke it is named Meli. In Englyshe it is named membres, the whi che be many in man, & they be deuyded in principal mem bers, and officiall members. Principall members be foure, the herte, the brayne the lyuer and the stones of man, and the place of conception in woman. All other members be officiall members, and do the office to the principall members, for in the herte be the vitall spy rytes, in the brayne be the anymal spirites, in the lyuer be the naturall spirites, and in the stones of man and in the place of conception is generacion. If any of the prin cipal members be infected or hurt, or out of temperance, all the other official membres must nedes be out of due order and quietnes, but an official member may be hurt and infected & yet it may be recouered with medecynes of salues, &c. Although the lunges, the splene, the tong and the eyes be dangerous membres to heale, specially yf there be in any of thē olde grefes. Also there be spiri tuall members besyde the principal members, the which be both principall and spirituall members, and these be spiritual members, which is to say, the lonyes, the mid ryffe, the arter trache, the Epigloote, and they be named spirituall members for as muche as they do drawe the breth or wynde into the body, and doth expell it out a gaine. Also there be other members named in latin Mem bra hetrogenia, which is to saye in Englische compound membres as the face is compound of many thynges, and so be the legges, and armes, and such lyke. A member

The

* The.227. Chapitre dothe shewe of a womans termes.

Womans flowers.

MEnstrua is the latin worde. In greeke it is named Rousgynechios. In Englyshe it is named a womans termes, the which most comonly euery woman & mayden hath, yf they be in good health and not with chylde, nor geppynge no chyld sucke, from. xb. yeres of theyr age to. l. not two yeres vnder or aboue, and where I dyd saye that the womens termes in latin is named Menstrua, that worde of latin is deryned out of a word named Mensis which is a month, for euery month they that hath theyr health hath theyr termes or flowers. And there be. iiii. kyndes of womans flowers, reed, tauny, whyte, and blackyshe, the reed is naturall, and the other be vnnatural and not perfyte, and they betoken infirmitie or syckenes to come when they be not reed.

The cause of this matter.

¶ The cause of this matter is that god hath ordeyned it to all women from. xb. yeres of theyr age or there about to. l. and as longe as a woman can bryngе forthe theyr flowers or haue theyr termes, so longe they maye bryngе forth fruite and haue chyldren, or els not.

* A remedy for them that hath nat theyr termes, and for them that hath tomuche of them, and a remedy for them that haue them vnnaturally.

☞ Yf a womans termes do flowe to muche exhaust. ii. or. iii. vnces of bloud out of a veyne named Cephalica, or els Basilica, or els of bothe Sophenes, then let her vse to dryncke of the iuyce of Tansy, and of the iuyce of Plantayn with reade wyne. If a woman haue nat theyr termes, take of Materworte, of Ysope, of Origanum, of Calampnt, of Colloquintida, of Calamus aromaticus, and of Amcos and suche lyke, and take them in simples or compounde, & vse it, ix. tymes one day one after another twise or thryse.

The. 228. Chapitre dothe shewe of a certeyn kynde of madnes named Melancholia.

A kynd of madnes.

MElancholia is deryned out of two wordes of greke which is to say of Molon, which is to say in latyn

Niger

Niger. In Englyshe it is named blacke and of Colim, whych is to say in latin Humor. In englysh it is named an humour, the deriuacion of this worde is as wel referred to this sickenes as to the humour whiche is one of the complexions. This sickenes is named the melancoly madnes which is a syckenes full of fantasies, thynkynge to heare or to se that thyng that is not harde nor sene, and a man hauynge this madnes, shall thynke in hym selfe that thynge that can neuer be, for some be so fantastycall that they wyll thynke them selfe god or as good, or such lyke thynges perteynynge to presumpty-on, or to desperacion to be dampned, the one hauynge this syckenes doth not go so farre the one waye, but the other doth dispayre as much the other way.

☞ The cause of this impediment.

The originall of this infyrmitie doth come of an euyll melancoly humour, and of a stubburne herte, and runnyng to farre in fantasies, or musynge, or studieng vpon thynges that his reason cannot comprehend, such persons at length wyll come and be very natural fooles hauynge gestes with them, or els peuyshe fantasticall matters nothyng to the purpose, and yet in theyr con-ceyt do thynke them selfe wyse.

☞ A remedy.

✝ Fyrst in the begynnynge let them beware of melancoly meates and let them vse company, and nat to be alone nor to muse of this thynge nor of that matter, but to occupy hym selfe in some manuel operacion or some honest pastime, and let them purge melancoly, and vse to eate Cassia fistula, and vse myrth, sport, play, and mu-sicall instrumentes, for there is nothynge doth hurt this impedi-ment so muche as doth musynge and solicitudnes. For this mater loke in the Chapitre named Mania.

☞ The. 229. Chapitre doth shewe of an humour named Melancoly.

Melancoly.

Melancolia is derined as I haue said in the Chapitre before this of .ii. wordes of greke. And ỹ latyns doth

doth name this word Melancolia as the Grecians doth. In Englyshe it is named melancoly otherwyse named blacke coler which is one of the foure complexions or humours, and is colde and drye, and there be two kyndes of Melancoly, the one is naturall and the other is vnnaturall. Naturall melancoly is lyke the dregges of bloud which is blackyshe, vnnaturall melancoly is ingendred of coler adusted, and of the dregges of fleume and of the dregges of bloud. Diasene, pilles of Inde, pils de lapide lazuli, Pillule lucis be good to purge melãcoly

¶ A remedy to purge coler and melancoly if it be superfluous or vnnatural.

☞ Catholicon and Diasenicon, and Polypody and suche lyke be good to purge coler, and melancoly humours Ieraruffini, and as it doth appere more largely in the Dyetary of helthe.

¶ For Meri, loke in the Chapitre named Isophagus.

¶ For Mentagra loke in the Chapitre named Lichen, and in the Chapitre named Morbus gallicus, and in the Chapitres named Variole and Morbilli.

☞ The. 230. Chapitre doth shewe of an euyl vlceracion named Metasincrisis.

An euyl vlceracion,

METasincrisis is the greke worde. In latin it is named Mala vlceracio. In Englyshe it is named an euyll vlceracion.

¶ The cause of this impediment.

¶ This impediment doth come of corruption of bloud and fleume.

☞ A remedy.

☞ Fyrste purge bloude and fleume, as it dothe appere in theyr Chapitres, and vse the medecines specified in the Chapitre named Vlcus or Vlcera.

* The. 231. Chapitre doth shewe of a passion vnder.

A passion vnder.

MIrachia is the greke worde. In latin it is named Passio Ipocundriata. In englyshe it is named a passion

sion in or vnder the Hypocunder, wherefore loke in Hipocundrion.

☞ The cause of this impediment.

¶ This impediment doth come thorowe offycial sicknes, comon syckenes, or consimyl syckenes, for this mēber named the mirach is sencyble, and therfore manye accydentall infyrmyties doth happen to it.

☞ A remedy.

☞ Fyrste kepe the bely warme, and as the cause of the syckenes doth come, so ministre the medecines.

¶ For Mitra loke in the Chapitre named Matrix.

¶ For Mirach loke in the Extrauagantes, in the nexte boke after this.

¶ Meceraice be carteyne veynes so named. Loke in the Anthomy in the Introduction to knowledge.

☞ The. 232. Chapitre dothe shewe of pyssynge:

Pyssyng.

Mictus or Mictura be the latin wordes. In greke it is named Vria. In Englysshe it is named pissing, and there be many impedimentes of pyssynge, for some can not holde theyr water, and some can not pysse or make water, some doth pysse bloud, and some in theyr pyssynge doth auoyde foule matter, and some dothe auoyde grauel, and some stones, and some when they haue pysted it doth burne in the yssue as wel in woman as in man.

☞ The cause of these infirmites.

☞ These infirmyties doth come eyther natural or els accidentall. If it do come naturally or by nature fewe Physicions can helpe it, but they can mytigate the peine of the infyrmytie. If it do come accydentally it maye be holpen.

☞ A remedy.

* Fyrst for hym that can nat holde his water, take of Musherons otherwyse named Tode stoles, ii. vnces, of the scales of Iron the

which

whiche is abut a smythes handstyle an vnce and a halfe, stampe these.ii. thynges togyther in a brasen morter as fyne or as subtyle as one may do it, and then put it in a quart of read wyne and let it stande, iiii. or. v. houres, then streyne it and drynke of it, mornyng and euenyng. ix. sponful at a tyme, and if nede require make freshe and freshe. Or els take of Enula campana rotes, of acornes of eyther of them. ii, vnces, make fine pouder of them and drynke it at tymes with the iuyce of Plantayne and saint Johns worte sodde with read wyne. Or els take agotes blader, or a shepes bladder, or a bulles bladder, make pouder of it and drynke it with beneger or water, and drynke it mornynge and euenynge. iii. dayes. If a man can not pysse, take of Myllefoly. ii. handfull, of Percely. ii. handfull, of Nettles or Nettle sedes and vnce and a halfe, compounde all this togyther and infuce it in white wyne and drynke it mornynge and euenynge. ix. sponeful at a tyme and anoynt the raynes of the back and the sydes and flanckes with Conyes grece Or els take of the rotes of Rapes, of Burres, of Dockes, of Percely, of Nettles, of eche. ii. vnces, lethy all this in white wyne and drynke of it mornynge and euenynge, and of the substance make a plaister and lay it ouer the sydes & the bely. If a man do pisse bloud take of Alkakenge, of Burres, of eyther an vnce, of Mushcroms an vnce, confecte this with the Sirupe of Roses and drynke. iii. sponefull at a tyme. Or els take of Horehounde, of Mader of eche ii. vnces, stampe it and dryuke it with Vinegrer. If it burne in the ende of the yerde, take than of the sedes of Goordes and of the sedes of Citrulles excoriated, of eche. ii. vnces, infuse it in the water of Hawes and vse to drynke of it and anoynte the coddes and the raynes of the backe with it and oyle of Muniter.

☞ For Muime loke in the Chapitre named Memoria.

¶ The. 233. Chapitre doth shewe of an impostumacion in a womans matrix.

An impediment in the matrix

Molon is the greke worde. In latin it is named Mola matricis. In Englyshe it is named an impostumacion or a lumpe of flesshe ingendred in a womans matryx, which is the place of conception.

☞ The cause of this impediment.

This impedymente doth come of grosse homoures the whiche be ingendred in the matryx makynge a woman to thynke that she is with chylde when she is not with chylde.

Ire

¶ A remedy.

* Fyrste let her beware of eatyng of any meates the which doth ingender wynde, than let her vse stuphes and take than this medecine, take of Moderwoorte of garmander, of Calamint, of Bytony of eche an vnce and a halfe, of Anys sedes, of Fenell sedes an vnce, of Calamus aromaticus, of Cipres, of eche an vnce, of white vineger. ii. vnces, of Roset hony and vnce, make a Sirupe of this & purge the matter wieh Theodoricon and vse Stuphes and let the Mydwyfe for water occupy Petrolium, euery thyng that is good for Abiorsion is good for this impedimēt named Mola matricis.

† The. 234. Chapitre dothe shewe of Stuttynge or Stamerynge.

Mogilali or Ancinogloſi be the greke wordes. In latin it is named Balbucies. In Englyshe it is named stuttynge or stameryng. Ancinogloſi doth come by nature. Mogilali cometh by vsage to stamer, beyng conynually in the company of a stamerer. For this matter loke in the Chapitre named Balbucies. Stamerynge.

For Morbilli loke in the Chapitre named Exanhemata.
¶ For Mirmachia loke in the Chapitre named Formica
* For Mola matrices loke the Chapitre named Molon.

* The. 235. Chapitre doth shewe howe al maner of syckuesses be deuided.

Morbus is the latin worde. In greeke it is named Noſos. In Englyshe it is named a sickenes or a sore. And there be. iii. kyndes of sores or syckuesses, vniuersall, perticuler, and consymel. An vniuersal sicknes doth occupate all the partes of a mans body, a perticuler sickenes or sore doth occupate a particuler member or place in man. A consymel syckenes or sore is when an vnyuersall and a perticuler sickenes or sore be concurrant one with an other or lyke one to another. For this matter loke in the Chapitre named Egritudo. A sicknes

The

¶ The.236. Chapitre doth shewe of the Kynges euyll.

The kynges euyll.

MOrbus regius be the latin wordes. In Englysshe it is named the kynges euyll, which is an euyl sicknes or impediment.

☞ The cause of this impediment.

☞ This impediment doth come of the corruption of humours reflectynge more to a pertyculer place then to vnyuersall places, and it is muche lyke to a fystle, for and yf it be made whole in one place it wyl breke out in an other place.

¶ A remedy.

* For this matter let euery man make frendes to the Kynges maiestie, for it doth pertayne to a Kynge to helpe this infirmitie by the grace the whiche is geuen to a Kynge anoynted. But for as muche as some men doth iudge diuers tymes a Fystle or a Frenchpocke to be the kynges Euyll, in suche matters it behoueth nat a Kynge to medle withall, except it be thorowe and of his bountifull goodnes to geue his pytyfull & gracious counsel. For kynges, and kynges sones and other noble men hath ben eximious Phisicions, as it appereth more largely in the Introduction of knowlege, a boke of my makynge, beynge a pryntyng with Ro. Copland.

☞ For Morbus caducus and Morbus comicialis, loke in the Chapitre named Epilepsia.

☞ For Morbus arquatus, loke in the Chapitre named Hictericia.

☞ The.237. Chapitre doth shewe of the Frenche pockes.

Frenche pockes.

MOrbus gallicus, or Valiore maiores be the latin wordes, And some do name it Mentagra, but for Mentagra loke in Lichen. In Englysshe, Morbus Gallicus is named the Frenche pockes, when that I was ponge they were named the Spanysshe pockes the which be of many kyndes of the pockes, some be moyst, some be waterysshe, some be drye, and some be skorfie, some be like scabbes, some be lykerynge wormes, some be fystuled some

some be festered, some be cankarus, some be lyke wens some be lyke byles, some be lyke knobbes and knurres, and some be bicerous haupnge a lytle dzye scabbe in the myddle of the bicerous scabbe, some hath ache in the ioyntes, and no signe of the pockes, and yet it maye be the pockes. And there is the small pocke, loke foz it in the Chapitre named Variole maiores.

☞ The cause of these sycknesses.

¶ The cause of these impedimentes oz infirmities doth come many wayes, it may come by lieng in the shetes oz bedde there where a pocky person hath the nyght before lyeng in, it may come with lyenge with a pocky person, it may come by sitting on a dzaught oz sege, ther where a pocky person dyd lately syt, it may come by dzynkyng oft with a pocky person, but specially it is taken when one pocky person doth synne in lechery the one with an other. All the kyndes of the pockes be infectious.

¶ A remedy.

* Take of the grece of a boze the skyn clene pycked out the weyght of a pounde, of the pouder of Bzymstone, iii. vnces, of the pouder of Oyster shels, ii. vnces, of Verdygrece the weyghte of. vii, ℈. of the inwarde barke of the bzaunces of a vyne. v. vnces, of quycke siluer moztyfied with fastynge spetyll. v. vnces, than stampe al this togyther in a mozter and anoynt the body, specially as nyghe the sozes as one maye, and than lay the person in a bed & cast clothes enough ouer hym and let hym sweat. xx. oz. xxiiii. houres, do this iii. tymes in. iv. dayes, and after that take an easy purgacion, and take of the water of Plantain halfe a pynt, of Mercury sublimated the weyght of. viii. ℈. of Roche alome halfe an vnce, make pouder of it and myxe al togyther and with a feder anoynt the places. Oz els take of Turpentine well washed an vnce, of Lyterge, of burnt Alome, of eche an vnce, myxe this togyther, than take. ii. vnces of the fatnes of a Gote oz a Kyd and anoynt the places. Oz els take of freshe Butter an vnce and a halfe, of Barowes grece halfe a pounde, of olde Treacle an vnce, of Mitridatum halfe an vnce, of Quycke siluer mortified the weyght of. vi. grotes, of Lyterge and Salte of eche halfe an vnce, myxe al this togyther and make an oyntement.

¶ The.238. Chapitre doth shewe of the Morphewe.

Morphew

MOrphea is the latin worde. In Englysshe it is named the Morphewe. And there be. ii. kyndes of the Morphewe, the white Morphewe, and the blacke Morphewe. The white Morphewe is named Alboras for it loke in the Chapitre named Alboras.

☞ The cause of these infirmites.

¶ These infirmities doth come by defaute of the nutritiue vertue, or by vsyng venerious actes in youth.

¶ A remedy.

☞ If the place be prycked and wyll not blede the Morphewe is not curable. If it do blede, take of Rapes, of Roket, of eche an vnce and a halfe, stampe it with Vineger, and after that washe the place. Or els take a Cowes horne and burne it and with Vineger washe the place, or els take earth of Affricke & myxe it with vineger and washe the places ofte.

*The. 239. Chapitre dothe shewe of an impediment in the browes and the eares.

A more.

MOrus is the latin worde. In Englysshe it is named a more or a lytle lumpe of flesshe the whiche doth growe in the browes or eares, or in any mannes foundement or other places, it doth dyffer from Veruca wht che is a warte, as it doth appere more playnely in the Chapitre named Acrochordones.

¶ The cause of these infirmites.

¶ This infirmitie doth come of a grosse and a superfluous humour, of corruption of bloude, and of coler adusted.

☞ A remedy.

¶ Take of shepes dunge an vnce, bray it with Hony and a lytle Vineger, and make a playster or a suppositor or a tente. Or els take of Rue an vnce, of Salt pyter halfe an vnce, bray this togyther & make a playster. Or els pare as depe of the matter as the pacient may suffer, and droppe than vpon the place read waxe, as one wyl do to an agnell.

The

☞ The. 240. Chapitre doth shewe of a Monster.

MOnstrum is the latin worde. In greke it is named Teras. In Englyshe it is named a monster or a thynge to be wondred of, that is to say, to se a manne to haue, ii. hedes, or. ii. thoms or to haue vi. fyngers on one hande, or to lacke legges, or armes or any other incumber, and was so borne, or any thyng that is dissourmed is a monster. A monster

☞ The cause of this impediment.

¶ This impediment doth come eyther of abundance of nature, or els of to lytle nature, it may come by the vengeance of god, or by vnnatural copulacion betwyxt man & woman, or to meddle with any vnreasonable beast of one kynd to cople with an other beast of a cõtrary kynd *

☞ A remedy,

* In this matter God must only remedy it and folowe the counsel of saint Paule, sayeng. MASCVLVS super feminam in timore Dei. This is to vnderstande, betwyxt man and wyfe, the which may lefully and laufull vse the acte of matrimony, and other persons can not do so without deadly synne, and bestes to vse themselfe contrary to their kynde. I do cople them togyther vnreasonable to resonable, thynge not reasone.

☞ The. 241. Chapitre dothe shewe of bytyng or styngyng of a venemous worme.

MOrius is the latin worde. In greeke it is named Digma. In Englyshe it is named a bytynge, the which may come many wayes, as by bytyng of an adder or styngynge of a scorpion, snake, or waspe, pissing of a tode, or spyder and such lyke, the venym of all the which may hurt man. Bytange.

☞ The cause is shewed. ☜

☞ A remedy.

☞ ffyrste take a Sponge and put it in hote water and wrynge out the water and laye it hote to the place, do thus diuers tymes, and than cuppe the place, and after that make a playster of Triacle and laye it to the place. And for the styngynge of a Waspe or Bee, or Hornet, put ouer the place colde Stele.

☞ The. 242. Chapitre dothe shewe of a woman.

A woman

MVlier is the latin worde, In greke it is named Gyuy. In Englyshe it is named a woman, first when a woman was made of God she was named Virago because she dyd come of a man, as it doth appere in the seconde Chapitre of the Genesis. Furthermore now why a woman is named a woman, I wyll shewe my mynde. Homo is the latin worde, and in Englyshe it is as wel for a woman as for a man. for a woman the sílables cõuerted is no more to say as a man in wo, and set wo before man, and then it is woman, and wel she may be named a woman, for as muche as she doth bere chyldren with wo and peyne, and also she is subiect to man, except it be there where the white mare is the better horse therfore Vt homo non cantet cum cuculo, let euery man please his wyfe in all matters, and displease her not but let her haue her owne wyl, for that she wyll haue who so euer say nay.

☞ The cause of this matter.

This matter doth spryng of an euyl education or bryngyng vp, and of a sensuall and a peruerse mynde, not fearyng god nor worldely shame.

☞ A remedy.

☞ Physike can nat helpe this matter, but onely God and greate sychnes maye subdue this matter, and no man els.

Vt mulier non coeat cum alio viro nisi cum proprio. &c.

☞ Beleue this matter if you wyll.

TAKE the gal of a Bote and the gal of a Wolfe, myxe them togyther, and put to it the oyle of Olyue ET VNG. virga. Or els take of the fatnes of a Bote that is but of a yere of age. ET VNG virga. Or els take the braynes of a Thoffe and myxe it with Hony. ET VNG. virga. But the best remedy that I do knowe for this matter, let euery man please his wyfe and beate her nat, but let her haue her owne wyll, as I haue sayde.

☞ The. 243. Chapitre dothe shewe of Mulycke and Mulicall instrumentes.

Mulica

MVsica is the latyn wozde. In greke it is named Musicæ, In englysche it is named musycke whiche is one of the. vii. lyberall sciences and a scyence whiche is comfoztable to man in syckness and in healthe, thys scyence is deuyded in theozycke oz speculacion and in pzactyse, the grecions in musicke doth vse their termes, as they do in phisicke, foz they do put befoze all notable wozdes in musycke Dia as they do in phisycke, as Diatesseron whiche is a fourthe Diapente is a fyfth, Diapason is an eyght, Diaphonia is a dyscozde, foz thys matter loke in the introduccyon of knowledge. Musyck.

☞ Muscilago, Musculi, oz Mussulagines be the latyn wozdes. In englysche it is named muscles, oz mussulages, the whiche be lytle straynes descendynge from the head to the necke and face and other partes, and they be compounde of synewes fylmes and ligamētes and pannycles, and some say that they be lytle grestle bones. Muscles.

Here endeth the letter of M. And here after folowe-th the letter of N.

The. 244. Chapitre dothe shewe of a mannes Nosethzylles.



NAres is the latyn wozd. In greke it is named Riues. In englysh it is named a mannes nosethzylles, the which be the ozgans of the bzayne, by the whiche the bzayne dothe attracte and expulse the ayer without the which no man can lyue, and without the nosethzylles no man can smell, and the nosethzylles be the emunctozye places of the bzayne, by the whiche reume is expelled and expulsed wyth other cozrupte humoures and otherwhyle the nosethzylles be opplated and stopped that a man can nat smell. Nose-thzilles.

☞ The cause of this impediment.

This impediment doth come .iii. maner of wayes, the fyrst is thorowe abundance of reume. Orels it doethe come thorowe some Apostumacion lieng betwyxte the brayne & the Organs of the nosethrylles orels it may come by some apostumacion growing in the noschrils.

☞ A remedy.

☞ Fyrste take sternutacions and gargarices, and vse ones or twyse in a weke a drame of pylles of Cochee, and vse labour or walkyng, and beware of drynkynge of wyne and abstayne frome the fatnes of Samon, the fatnes of Conger, & the fatnes of Eles, as it doth appere in the Chapitre named Reuma.

* The.245. Chapitre doth shewe of a mans buttockes.

Buttocks

NAtes is the latin worde. Englyshe it is named a mans buttockes the whiche dyuers tymes wyll chafe, and some wylbe galled.

☞ The cause of these impedimentes.

¶ These impedimentes doth come eyther by greate labour, goynge a fote, or rydyng vpon an euyll horse in a naughty sadle.

¶ A remedy.

✠ There is nothyng better than to rub, anoynt, or greese the place with a talowe candel, and they that hath great buttockes before they do trauell, let them anoynt them selfe betwyxe the buttocaes with oyle Olyue.

✠ The,246. Chapitre doth shewe of the nature of a man.

Nature.

NAtura is the latin word. In greke it is named Phisis. In Englyshe it is named the nature of man, the which is the chefest blood in man, and it doth change into whitenes when it doth come in the cundytes by the stones. The nature of manne doth differ from the sede of man, although they be coniuncted togyther, for the sede of man is like the sedes of rice, whē it is sodē, but it is nothing so byg, & that is in the nature of man, whiche is wetishe & thicke, whithout the whiche can be no procreacion, and it may waste and consume, or be putrifyed.

The

☞ The cause of these impedimentes.

¶ If nature to wast and consume it doth come throwe some sickenes, and if it be putrified, it doth come throwe the corruption of the bloud.

¶ A remedy.

*First heale the cause, that is to say, heale the sycknes, and clense the bloude, and all thynges that is wete is nutritiue and dothe increase nature.

¶ For Nausea loke in the Chapitre named Abhominacio stomachi.

☞ The. 247. Chapitre doth shewe of a peyne in the backe named Nephrelis.

NEphresis or Nephritis be the greke wordes. Nefrosia is the barbarus worde. In latin it is named Dolor renum, & some say it is Calculus in renibus. In Englysshe it is named the stone in the rayne of the backe. The stone

☞ The cause of this impediment.

¶ This impediment doth come many wayes, as by great lyftyng, or greate straynyng, or to much medling with a woman, and it may come by kynde, or by eating of euyll meates ingendryng the stone.

¶ A remedy.

☞ Clary fryed with the yolkes of egges is good for the backe, & so is Muscadell and Basterde dronke nerte a mannes herte. Also these oyles be good for the backe, Oyle of Alabaster, oyle of Scorpions, oyle of Nunyker, otherwyse named the oyle of water Lylyes, and suche lyke, and beware of Costiuenes and vse clysters or suppositers, and vse the medecines the whiche be in the Chapitre named Lithiasis.

☞ The. 248. Chapitre dothe shewe of an impostume on the backe,

NAtta or Narra be the latin wordes. In Englysshe it is a great fleshy impostume lyke a weme and is softe and it doth growe on the backe of the shoulders. An impostume in the backe.

☞ The cause of this impediment.

¶ This impediment doth come of reume, and of the grosnes of bloud.

¶ A remedy.

✠ Fyrste gyue the pacient a dyame of pylles Aggregate, and than make incision vnder this maner, cut the skyn crossewyse, lyfte vp the skyn and cutte out the matter and washe the place with white wyne and lay downe the skyn, & then minister salues to heale it.

¶ For Nephroi loke in the Chapitre named Renes.

☞ The. 249. Chapitre dothe shewe of an impediment in a mannes syght.

He that can not se in darknes.

NYctalopis is the greke worde. In latyn it is named Nocturna cæcitudo. In araby it is named Amicalopes, or Sequibere, or Superati or Asse, or Tenebrositas. The barbarous worde is named Noctilopa. In englysh it is named darknes of the syght, for when the sonne is downe and the euenynge in, a man can se nothynge in darkenes, although othermen can perceyue and se somwhat that hath not this impediment.

¶ The cause of this infirmite.

☞ This impediment doth come of an humour the whiche doth lye before the syghte, and it may come of dasshynge of a mannes eyes vpon the sonne, or els of smal pryntedletters, or suche lyke.

¶ A remedy.

☞ Fyrste purge the head and the stomake with pylles of Cochee and vse gargarices and sternutacions, and beware of costiuenes and of the occasion of the impdimente.

☞ The. 250. Chapitre dothe shewe of the synewes of a man.

A sinewe.

NEruus is the latyn worde. In greke it is named Neuron. In englysh it is named sinewes the whiche may haue dyuers impedimentes.

¶ The cause of these impedimentes.

☞ The impedimentes whiche doth fortune to the synewes may come by cuttynge of a sinewe, or by straynynge, or by starknesse, or by the crampe, or suche lyke matter or causes.

A remedy.

*If a synewe be cut asonder there is no remedy to make it whole, yf impedimētes do come to the synewes thorowe the crampe loke in the Chapitre named Spasmos. If any impedimēt do come other wayes, vse the oyle of Turpentine and Netes fote oyle.

The.251. Chapitre dothe shewe of a certayne kynde of blysters.

Noma is vsed for a latyn worde. In englyshe it is for a certayne kynde of blyster or blysters, the whiche doth ryse in the nyght vnkyndly. Blysters.

The cause of this infirmite.

This impediment doth come of corruption of fleumatyke humours myxte with putrified bloude.

A remedy.

Fyrst for this matter beware of surfetyng, and late eating and drynkyng. And for this impediment I do neither minister medecines nor yet no salues, but I do wrap a lytle clout ouer or aboute it, and as it dothe come so I do let it go, for and a man shulde for euery tryfle sycknes and impediment shulde runne to the Phisicion or to the Chirurgion, so a man shuld neuer be at no point with hymselfe, as longe as he doth lyue. In great matters aske substancial counsell and as for small matters let them passe ouer.

For Nodi loke in the Chappytre named Dubaleth.

For Noctilopi loke in the chapitre named Nictalopis.

The.252. Chapitre dothe shewe of a disease named Noli me tangere.

Noli me tangere be the latyn wordes. In englyshe it is named tuch me not, & some doth name it an ale pocke, which is a whele about the nose, or the lyppes or chekes or in some place in the face, and why it is named tuche me not, for yf one do nyppe or brose hym, or do make hym to blede, he wyll ryse and breake out in an other place, or els it wyll festure and brede a further displeasure. Tuche me not.

The cause of this impediment.

This impediment doth come of late drynkynge or euyll dyet.

☞ A remedy.

☞ The chiefe remedy is nat to tuche nor medle with it, but loke as it doth come, so let it go, and beware of eatynge of Garlyke & onyons & suche lyke, and drynke nat to much hote wynes, and vse the medecines the which be in the Chap. named Salsum flegma.

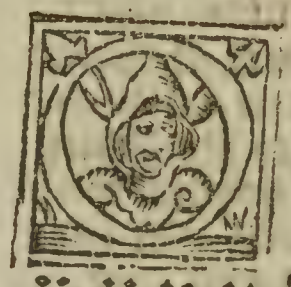
¶ For Nucha loke in the Extrauagantes in the ende of this boke.

☞ For Nuretitus loke in the seconde boke in the Extrauagantes.

¶ Thus endeth the letter. N. And here folweth the letter D.

The. 253. Chapitre doth shewe of an impediment named Obliuiousnes.

Obliuiousnes.



Bliuio is the latin worde. In greke it is named Lithi. In Englyshe it is named obliuiousnes or forgetfulnes.

¶ The cause of this impediment.

This impedimente doth come of reume or some ventosytie, or of some colde humour lyenge about the brayne, it may come of solicitudenes or great study occupyenge the memory so much that it is fracted, and the memory fracted, there muste nedes then be obliuiousnes, & it may come to yonge men and women when theyr mynde is bysyed.

☞ A remedy.

Fyrst beware and eschewe all suche thynges as do make or ingender obliuiousnes, and than vse the confection of Anacardine, & smel to odiferous and redolent sauours, and vse the thynges or medecines the whiche is specified in the Chapitre named Anima and Memoria. * A medecine for Dysyed persones, I do nat knowe, except it be Unguentum baculinum, as it dothe appere in the Chapitre named the feuer Lurden.

¶ For Oedema, loke in the Chapitre named Vndemia.

☞ For Occomia, looke in the Extrauagantes in the ende of this boke.

* The.254. Chapitre doth shewe of a mannes eyes.

The eye.

OCulus is the latin worde. In greke it is named Opthalmos, In English it is named a mans eye, whiche is the tēderest place in a mans body. And of the eyes be. iiii. colours, which be to say gray, whytishe, blackish and variable, and euery eye hath. vii. tunicles, or cotes named in latin, Rethina, Secundina, Sclirosis. Tela arena, Vnca, cronea, and Coniunctiua. The fyrst is Rethina which is lyke a nette that doth compasse the eye. Then is Secundina, whiche is a pellicle, that bredeth of an other pellicle named Pia mater, The coniunctyue is white and thycke and it doth compasse the eyes. Thē is Cronea which doth take his original of Duca mater whiche is a pellicle about the brayne as Pia matter is. Then is Tela arena which is lyke a spyders webbe the which doth compasse the eye. And then is Scliros, the which is a moyst pannycle. The eye also hath or is made of. iiii. humours or. iiii. substances, the fyrste is in the myddes of the eye, and is lyke an hayle stone, the which is a crisstalline humour or substance and in it doth rest the sight Thē there is a glasy humour or substance the which is in the hynder parte of the crystallyne humoure. The thyrd humour or substance is the white of the eye. The iiii. humour or substance is the clerenes of the eyes, the which doth compasse the cristallyne humour, and there may be many impedimen in the eye, as a blered eye, a waterynge eye, the pyn and the webbe, an impostumacion and blyndnes, spoze blynde, gogyll eyes, and dym syghted, and such lyke, for the which loke in the Chapi. of such impedimentes.

☞ These thynges be good for the Eyes.

☞ Euery thynge that is grene or blacke is good for a man to loke vpon it. Also to loke vppon golde is good

for

for the syght and so hys glasse, colde water and euerye colde thynge, excepte the wynde is good for the eyes. and no hote thynge, nor warme thinge is good for the eyes, excepte womans mylke and the bloude of a doue.

☞ These thynges be euyll for the Eyes.

¶ Euery thynge that is hote is naught for the eyes, the sonne, the fyre, the snowe, and euery thynge that is whyte is not good for the syght, and smoke, wepynge the wynde, sycknes reume: redynge in small prynted bokes, specyally greke bokes, and onyons, garlyke, chybolles, and suche lyke be not good for the eyes.

✝ To clatify the Eeys and the syght.

❧ Take of the sedes of oculi christi, and put into the eyes. ii. iii. or. iiii. sedes, or els take colde water and with a fyne lynnen clothe washe the eyes dyuers tymes in a day, the ofter the better, and chaunge the water oft that it may be fresshe and colde.

☞ The .255. Chapitre doth shewe of Smellynge.

Smellynge.

OLfactus is the latyn worde. In greke it is named Osphrisis. In englyshe it is named smellynge the which diuers tymes is opilated or stopped that one can smel nothig, or haue any sauor by the nose or nosethrils.

☞ The cause of these infirmites.

¶ Thys impediment dothe come thorowe reume that causeth the murre or by some apostumacio or humour the which doth opilate and stoppe the Organs of smellynge, or thorowe some fleshy apostumacion the which doth growe in the nosethrylles.

☞ A remedy.

☞ Take the water or vryne of an Hart, and instyll it into the Nosethrylles diuers tymes fastynge, and vse sternutacions, and also for this impediment is good to vse gargarices.

❧ Opilacio is the latyn worde. In englyshe it is named opilacion or stoppynge, that a man can not take naturallye in and expell out of hys bodye the ayer requysyte

sitie beside other members the which maye be opilated as it doth moze playnely appeare in the Chapitres of this boke.

¶ Foz Cphiasis, loke in the Chapitre named Alopecia.

☞ The.256. Chapitre dothe shewe of one of the kyndes of the Crampe.

OPisthotonos is the greke wozde. In latin it is named Conuulcio retrossa. In Englyshe it is named a crampe, the which doth dzawe the heade backewarde towarde the shoulders, some Latenist doth name it Rigor ceruicis, and some doth name it Spasmus retrossus. A kynd of Crampe.

☞ The cause of this impediment.

☞ This impediment doth come thozowe the attraction of the sinewes and foz lacke of bloud, it may come by a feare, oz anger, oz by a strayne.

☞ A remedy.

¶ Foz this matter beware of anger and feare, and vsyng of benerious actes after repleccion, and than take of Musterde sedes made in fyne pouder an vnce, put it into vineger, and than vse frications & great rubbyng about the necke and forhed & the temples

Optique and some do name it Oblique is a sinewe that doth rule the eye, and it hath two bzaunches.

☞ The.257. Chapitre doth shewe of an impediment in the eye.

OPhtalmia oz Hipophtalmia be the greeke wozdes. The barbarus wozde is named Obtalmia, & some say Hipopia. And the latins doth name it Inflacio inconiunctiua of Apostema calidum in coniectina. In English it is named a hote impostume in the eye. A hote impostemeiu the eyes.

☞ The cause of this impediment.

☞ This impediment doth come of a colde reumatike humour, oz els of a corrupte blond myxt with coler as auctentyke doctours doth declare, but I saye it maye come accidentally, as by a stripe oz a blowe with a mans fyst

oz

oz such lyke matter, foz yf there were no cause ofan infirmitie there shulde be no sycknes, and if there be no sycknes a man shal lyue as longe as bloud and nature is in hym, and this impediment maye come by melancoly.

¶ A remedy.

☞ Yf it do come of a reumatike humour the eyes wylbe inflated, and therfoze fyrste purge the cause with Yeralogodion rufti, and pylles of Turbith doth in lyke maner purge the cause. If it do come by cozrupcion of bloud, myxte with coler, readnes and blewnes & heat about the eye wyll shewe the causes, and than take the confection of Anacardine. If it come of a melancoly humour the eyes wylbedzye without moyster, than take the confection of Muske. And yf it do come by coler, than is heat and pzyckyng in the eyes, and it wyll trouble a man, as if there were duste oz grauell in the eyes, than vse Diacitoniton, and pillule Stomatice.

☞ The. 258. Chapitre doth shewe of an infirmite lyke a Barly cozne in a mannes eye lydde.

A cozne in the eye.

ORdiolus is the latyn wozde. In englysche it is named a cozne in the eyelydde muche lyke a barlye cozne.

☞ The cause of this impediment.

❧ This impeimenut doth come of a reume myxt with cozrupt bloude the whiche hath a recourse moze to that place than to any other place.

¶ A remedy.

☞ Take of Affodyll an handfull seth this in white wyne, & than bzay it and make a playster and lay it to the place & vse it ofte.

☞ The. 259. Chapitre dothe shewe of an euyll dzawynge of anes wynde.

Shozt bzeth.

ORthopnoisis is the greke wozde. In latyn it is named Recta spiracio. In englysche it is named an euyll dzawing of a mannes bzeth, foz yf he do lye in his bedde he is redy to sounde, oz the bzethe wyl be stopped.

¶ The cause of this impediment.

❧ This impediment doth come eyther of the malyce of the lunges oz els of opilacions of the pypes oz els it may come thozo we viscus fleume.

¶ A remedy.

☞ Fyrst vse a Ptisane, and Loclanum de pino, and after that vse ones or twyse a wyeke pylles of Cochee, and other easy purgaciõs and beware of eatyng of Nuttes and harde chese, and crustes of breade & suche lyke thynge, & aboue al thyng beware of costiuenes.
☞ For Orthomia, loke in the Chapitre named Disma.

☞ The. 260. Chapitre doth shewe of a mannes mouth.

The mouth.

OS is the latin worde. In greke it is named Stoma In Englyshe it is named a mouth which hath many impedimentes, as heate, impostumes, wheales and such lyke.

☞ The cause of these impedimentes.

❧ These impedimentes doth come thorowe reume, or els of fumositie or heate of the lyuer or stomake, or els of some colerycke humour.

¶ A remedy.

☞ Fyrste purge reume with pylles of Cochee, yf the cause come of reume, If it do come of coler purge coler with pillulis Stomaticis. If it do come of heate of the lyuer or the stomake, qualify the heate with colde herbes, as Endiue, Cycory, Dandelion, Sow thystell, and suche lyke herbes, and surfetyng & late drynkynge,

☞ The. 261. Chapitre doth shewe of a mans bones.

Bones.

OS or Ossa be the latin wordes. In greke it is named Ostoũ. In Englyshe it is named a bone or bones, there is no bone in man the which hath any felynge but onely a mannes teeth, the which hath fealynge as wel as any part of a mans flesshe or member. Euery man the which hath all his whole lymmes, hath. ii. c. xlviii. bones, as it doth more playnely appeare in my Anothomy in the Introduction of knowledge whiche hath bene longe a prynt ynge for lacke of money and paper, and it is in prynt ynge with pyctures at Roberte Coplande prynter.

☞ The. 262. Chapitre dothe shewe of Ossitacion, Yeanynge or gappynge.

Ossiat

Yeanyng. OSsitacio is the latin worde. In greke it is named Chasma. In Englysshe it is named ossitacion yeanyng or gappynge.

¶ The cause of this infirmite.

¶ This infirmitie doth come eyther for lacke of slepe or els it doth come before a feuer or some other infirmitie, or els by luskyshenes brother to the feuer Lurden.

☞ A remedy.

¶ Take away the cause, and take away the impediment, and slepe well in the morynng & not in the daye tyme as the after none. &c.

☞ The. 263. Chapitre dothe shewe of the hynder parte of the head.

The hinder part of the head. OCciput is the latin worde. In greke it is named Lucion. In Englysshe it is named the hinder parte of the heade the which may haue dyuers impedimentes as the letharge, obliuiousnes, and such lyke beside cankers

☞ The cause of these impedimentes.

¶ The causes be shewed in the prenominated infirmities as it doth appere in theyr Chapitres.

¶ A remedy.

☞ For a remedy loke in the Chapitres named Lethagos, Memoria, and Cancer.

¶ For Onix loke in the Chapitre named Piosis.

¶ For Oysophagos loke in Chaapitre named Ysophagus.

☞ The. 264. Chapitre doth shewe of an vlcer in the Nose.

Vlcer. OZenai is the greke worde. In latin it is named Vlcera narium. In Englysshe it is named an Vlcer or sore in the nose.

¶ The cause of this impediment.

¶ This impedimente doth come of a fylthy and euyll humour the which doth come from the brayne and heade ingendred of reume and corrupte bloud,

¶ A remedy.

✝ In this matter reume must be purged, as it dothe appere in the Chapitre named Reuma, than pycke not the nose, nor tuche it

not

not, excepte vrgent causes causeth the contrary, & vse gargarices and sternutacions. I wyll councell no man to vse vehement or extreme sternutacions for perturbatyng the brayne. Gentyl sternutacions is vsed after this sorte. Fyrst a man rysynge from slepe or comynge sodenly out of a house and lokynge into the element or Sonne, shal nese twyse or thryse, or els put a strawe or a ryshe into the nose and tyckle the ryshe or the strawe in the nose and it wyl make sternutactons, the pouder of Peper, the pouder of Elibozus albus snuft or blowen into the nose dothe make quycke sternutacions. But in this matter I do aduertise euery man not to take to muche of these pouders at a tyme for troblynge the secoude principal member whiche is the brayne, and they the whiche wyll not nese, stope the nosethyrlles with the fore fynger and the thome vpon the nose, and nat within the nosethyrlles, and if they wold they can not nese, al maner of medecines natwithstandyng, howe be it I wolde councell all men takyng a thynge to prouoke suche matters to make no restrictions.

¶ Thus endeth the letter of D. And here foloweth the letter of P.

☞ The. 265. Chapitre dothe shewe of an impostume the whiche maye be in the fyngers and in the nayles of a man.

PAnnaricium is the latin worde. In Englishe it may be an impostumacion in the fyngers and the nayles of a mannes hand, and some doth say it is a white flaw vnder the nayle.

☞ The cause of this impediment.

☞ This impediment doth come of an hote colerike humour.

☞ A remedy.

✝ Take of the oyle of Roses an vnce, of the oyle of Henbane halfe an vnce, of Veneger. iii. sponfull, incorporate this togyther and anoynt the fyngers and the nayles, or els anoynt the nayles with care waxe.

☞ The. 266. Chapitre doth shewe of fracles in ones face.

PAnnus is the latin worde. In Englysche it is named an impediment in the face, specially in the face of a Fracles.

woman when she is with chyld, this impediment is lyke a sickenes named Lentigini, or Lentigo.

☞ The cause of this impediment.

¶ This impediment doth come eyther by heate of the sonne, or by heate the which doth fume frome the lyuer and the stomake.

¶ A remedy.

¶ Fyrst anoynt the face with the oyle of sower Almons, and vse to drynke oft of whay the whiche doth come of chese. Or els take shepes dunge and bray it with Vineger, and to bedwarde anoynte the face.bi.or.bii.nyghtes.

¶ For Pauus parteynyng to the eye loke in the Chapitre after Peripneumonia.

☞ The.267. Chapitre dothe shewe of a womans labour or delyuerynge.

Labour with child

PArtus is the latin word. In greke it is named Tocos In Englyshe it is named when a woman is redy to be delyuered the which deliuerance is very harde with many women and doth put theym in ieopardy of their lyues.

☞ The cause of this matter.

¶ The cause why it is more harder peyne and ieopardy with one woman then with an other, when they shulde be deliuered, is that one woman is not so stronge of complexion as an other woman is, and peraduenture the chylde is turned in the mothers body, and that the head doth not come fyrst, then there is great peryl.

☞ A remedy.

* Yf the head of the chylde do nat come fourth fyrst the mydwyfe than must tourne the chylde that the head may come fourth fyrste, and let the mydwyfe anoynt her hande with oyle Olyue. Also yf the woman be in extreme labour, let her take of the iuyce of Dyptany a dyame with the water of Fenugreke, or els take of Serapyne an vnce & dryncke it at.iii.tymes with the water of Cherues, and kepe the woman moderatly in a temperate heate.

☞ The.268. Chapitre dothe shewe of inflacions in the eares.

Parti-

PAristhomia is the greke worde. In latin it is named Tonsille or Inflaciones aurium. In Englysche it is named inflacions of the eares. Inflacions of the eares

¶ The cause of this impediment.

☞ This impediment doth come of superabundance of corrupte bloud, or els of reume, or els of some hurte.

¶ A remedy.

☞ Fyrst be let bloud of a veyne named Cephalica, and than vse gargarytes and sternutacions, and vse pylles of Cochee, and put into the eare with wolle the oyle of Been. I do not speake of the oyle of Benes, but an oyle made of Ben the which the Poticaries hath, and vse for this matter, the medecines the which shalbe most conuenient specified in the Chapitre named Aures.

¶ For Perocela loke in the Chapitre named Ramex or Ramicer.

☞ The. 269. Chapitre doth shewe of Cornels about or behynde the eares. Cornels,

PArotides is the greke worde. In latin it is named Inflaciones. In englische it is named Cornels about the eares.

¶ The cause of this impediment.

☞ This impement doth come of hote bloude, or of a bylous humour, and other while it doth come of a melancoly humour.

¶ A remedy.

☞ Fyrst be let bloude of a veyne named Cephalica, if so be that age and strength wyll permite it, with a conuenient tyme. As for any other locall medecines or playsters, I aduertise all persones, not to smatter to muche with the impediment, for it wyll were awaye by it selfe.

☞ The. 270. Chapitre dothe shewe of a white flawe. A whyte flawe.

PErioniche is deryued out of two wordes of greke of Peri, which is to say about, and Onix, whiche is to saye a naile which is an impediment about the nayle, I do take it for a white flawe, or such lyke and some do name it Paronichius.

☞ The cause of this impediment.

¶ This impediment doth come of a venemous humoure sodenly ingendred vnder or about the nayle.

¶ A remedy.

☙ As I dyd say in the Chapitre named Noma, that I wolde not counsel a man for every tryfle sycknes to go to Physike or Chierurgy, let nature operate in suche matters in expulsynge suche humours and medle no further.

¶ The. 271. Chapitre doth shewe of the kyndes of Palsies.

The palsey.

PAralisis is the greke worde. In latin it is named Dissolucio. In Englyshe it is named the palsey, and there be two kyndes, the one is vniuersall and the other is perticuler. The vniuersal palsey doth take halfe the body eyther the ryght syde or the left syde. And what syde so euer is taken, the sayde sicknes doth take awaye halfe the memory, the one eye is dymme, and halfe the speche or all is taken away, the one legge and the one arme is benõmed or astonned that they can not do theyr office, and the proper name of this palsey,, amonges the grekes is named Hemiplexia, and some grekes and latins doth name it Simea poplexis. The barbarous word is named Simiapoplexia. The perticuler palsey doth rest in a perticuler member or place which is to saye, in the tonge, head, arme, legge, and such lyke membres. Ignorant persons doth saye that when a mannes heade, handes, or legges doth shake, trymble, or quake, that it is the palsey, for such matters loke in the Chapitre named Tremor.

☞ The cause of Palsies,

☙ A palsey doth come, whether it be vniuersal or perticuler by resolucion or els compression of the neruous or sinewes, and by opilacion or stoppynge of the bloude which hath not his true course nor recourse, & that doth come vnder this maner, eyther it doth come by a greate

anger

anger, or els of a great feare, it maye also come by ex-
treme colde rydyng, or goyng in an impetuse wynde,

¶ A remedy.

☞ Fyrst vse a good dyet and eate no contagious meates, and yf nede be vse clysters and anoynt the body with the oyles of Laury and Camomyll, but whether the Palsy be vniuersal or perticuler, I do anoynte the body with the oyle of Turpentine compounde with Aqua vite, and vse fricatiõs or rubbynges with the handes, as one wolde rub with grece an olde payre of Botes, not hurtynge the skyn nor the pacient. And I do gyue the pacient Treacle with the pouder of Peper, or els Mitridatum with Peper, or els take of Diatriapiperion. And if one wyll he may rub the pacient with the rotes of Lylyes brayed or stamped, after that vse drye stuphes, as the pacient is able to abyde. Or els take a Foxe and with the skynne and all the body quartered and with the herte, lyuer and lunges, and the fatnes of the intrayles, stones and kydnes, sethe it longe in runnynge water with Calamynt and Balme and Caraways and bath the pacient in the water of it, and the smell of a Foxe is good for the Palsy.

☞ The.272. Chapitre dothe shewe of an impediment in the Heles.

PErniones is the latin worde. Pernoni is the Barbarous worde. In Englyshe it is named the kybes in a mannes heales. Kybes.

☞ The cause of this impedimente.

¶ Thys impediment most comonly doth infest or doth happen to yonge persons the which be hardly brought vp, goyng barefoted or with euyll shoes and it dothe come of extreme colde and fleumatyke humours.

¶ A remedy.

¶ For the kybes beware that the Snowe do nat come to the Heles, and beware of colde, nor pyrke, nor pycke the Kybes, kepe them warme with wollen clothes, and to bedwarde washe the heles and the fete with a mans pyrzeburine, & with Netes foote oyle.

☞ The.273. Chapitre dothe shewe of lyce in a mannes body or head or any other place.

PEdiculacio or Morbus pediculorum be the latin wordes. In greke it is named Phthiriasis. In Englyshe Louse.

lyche it is named louſines, and there be. iiii. kyndes why che be to ſay, head lyce, body lyce, crabbe lyce, and nits,

¶ The cauſe of this impediment.

❧ This impediment doth come by the coꝛruption of hote humours with ſweat, oꝛ els of rancknes of the bo dy, oꝛ els by vnclene keppynge, oꝛ lyenge with louſy per ſons, oꝛ els not chaungynge of a mannes ſherte, oꝛ els lyenge in a louſy bedde.

☞ A remedy.

☞ Take of the oyle of Baye an vnce and a halfe, of Stauyſacre made in fyne pouder halfe an vnce, of Mercury moꝛtified with ſa ſtynge ſpetyll an vnce, incoꝛpoꝛate al this togyther in a veſſel vpon a chafynge dyſhe of coles and anoynt the body. I do take ouely the oyle of Bayes with Mercury moꝛtified and it doth helpe euery man and woman, excepte they be not to rancke of complexion.

☞ The. 274. Chapitre doth ſhewe of an impe= diment in the Lunges.

An impedi ment in the lungs

PEripneumonia is the greke woꝛde. The barbarous woꝛde is named Peripulmonia, oꝛ Periplumonia. In latin it is named Inflacio polmonis, oꝛ Reſpiracio. In Engliſhe it is named inflation of the lunges. And ſome doth ſay it is an impoſtume in the flappes of the lunges, foꝛ this matter loke in the Chapitre named Pulmonia in the Extrauagantes.

¶ The cauſe of this impediment.

¶ This impediment doth come of coꝛrupte and groſſe fleume, and certaine tymes it doth come of a catarue and certayne tymes of a pleuryce, and it may come of ſuper= abundance of other groſſe humours.

¶ A remedy.

☞ In this matter I do pꝛayſe a Ptyſane made as it doth appere in the Chapitre named Tuſſis, and the medecine the whiche doth ſerue foꝛ a Pleureſy and foꝛ the Coughe is good foꝛ this impedi= ment the matter perſtructed in dewe oꝛder and faſhion in the mini ſtracion of the medecines.

The

☞ The.275. Chapitre dothe shewe of Cornels in a mannes share.

PAuus is the latin wordes. In Englische is named a cor Cornels. nel in a mans share, it may be also in other partes of a mannes body.

☞ The cause of this impediment.

¶ This impedimente doth come of corruption of the lyuer and of a watersche bloud, or of coler.

☞ A remedy.

* First purge the matter with pylles of Fumitory the greater, of pyles aggregatiue, of Agarycke, of eche a scruple, make than pylles and eate them and vse a good and a temperate dyet as well in meates as in drynkes.

☞ For Petia in oculo loke in the seconde booke named the Extrauagantes.

☞ For Pectus loke in the Extrauagantes in the later ende of this boke.

¶ For Oepsis, loke in the Chapitre named Digestio.

☞ The.276. Chapitre doth shewe of a mannes fete.

PEs or pedes be the latin wordes. In greke it is named A fote. pous. In Englysche it is named a fote of a man the which may haue diuers impedimentes as one of the kindes of the gout named in latin podagra, also there may be the crampe with other dyuers impedimentes, for the which loke in theyr Chapitres.

¶ The.277. Chapitre dothe shewe of Pia mater.

PIa mater be the latin wordes. In Englysche it is named a pellycle or a skyn full of Arteres, and small veynes the which doth wrappe or compasse aboute the brayne in many fellycles.

☞ No remedy.

☞ If this Pia mater or pellycle be perfyll there is no remedy, but death.

¶ For Phthiriasis, loke in the Chapitre named Pediculacio,

¶ For Phlebothomia loke in the Chapitre named Flebothomia.

¶ The.278. Chapitre dothe shewe of the Phrenesies.

Phrenesy

PHrenitis is the greke word. And some grecians doth name it after the Arabyes. Sirsen or Karabitus. The barbarus worde is named Frenisis. The trewe latyns doth vse the terme after the grecians. In englyshe it is named a phrenyse or madnes the whiche absolutely is as an impostumacion bredde and ingendred in the pellicles of the brayne named in latin Pia mater, the whiche apostumacion doth make alyenacion of a mans mynd and memory. There is an other accident phrenyse, the which is joyned with an other sickenes, as a phrenyse with a sickenes, or with a plurysee, and suche other lyke sicknesses.

¶ The cause of this syckenes.

¶ For the phrenyse the cause is shewed, how be it some holdeth opinion that a phrenyse doth come of a bylous humour oppressynge the brayne, and some say it is an inflacion of the brayne, the which doth perturbate the reason & doth make a man out of reason. The accidene phrenyse doth come. ii. wayes, the one is thorow a hote fume ascendynge from the stomake to the brayne. The other is thorowe collygacion of the nerues or sinewes which the brayne hath with the mydryffe.

¶ A remedy.

¶ Fyrst let the pacient bloude of a veyne named Cephalica, than shaue the head and anoynt it with the oyle of Roses, or els washe the head with Rose water and Vineger. And if the pacient can not slepe vse dozmytaries, and kepe hym as it is specified in thy Chapitre named Mania.

¶ For Pharmacia loke in the Chapire named Medicina

The

☞ The.279.Chapitre dothe shewe of white cornes vpon the eye.

PHlitanai is the greke worde. The barbarous worde is named Vesice. In latin it is named Pustule. In englyshe it is named puches or whyte cornes vpon the eye and some say it is a whele or a lytle bladder in any place of the body. Cornes.

☞ The cause of this impedimente.

☞ This impediment doth come of coleryke humours, boylyng vnder the skyn penytractyng the flesshe a lytle if it be as some do say it is a bladder, than it doth come of a waterysshe humydytie, and then this impedimente may come as well thorowe skaldyng as by labour or any other waye, some doth name this impediment Macula in oculo.

☞ A remedy.

* Fyrst purge coler as it doth appere in the Chapitre named Colera, and than vse Colirions, or els vse the water of Plantein with Tutty loted, ad euer vse colde thynges to the eyes, and beware of hote or warme thynges to be put into the eye or eyes.

¶ Pastinaco is the latin worde. It is taken for a sickenes as well as for a persneppe.

☞ For Pili loke in the Chapitre named Capillus.

☞ The.280. Chapitre dothe shewe of the fatnes of a man,

PInguedo is the latin worde In greke it is named Puneli. In Englysshe it is named fatnes or fogeynes or such lyke. Fatnes.

☞ The cause of this impedimente.

¶ This impediment doth come of greate ease & grosse or of laucyouse fedyng, it may come also by nature.

¶ A remedy.

☞ The best remedy that I do knowe is to vse purgacions, and with mete and potages of sewes is to eate muche Peper, and vse electuary of Lachar and vse gargarices and sternutacions, as it is specified in the Chapitre named Ozimei.

☞ For pitariasis loke in the Chapitre named porrigo.

¶ The. 281. Chapitre doth shewe of matter in the corner of the eye.

PIosis or Onix be the greke wordes. In latin it is named pus in cronea. The barbarous wordes be named Sanies in cronea. In Englyshe it is matter in the eye.

¶ The cause of this impdimente.

☞ This impediment doth come of vitcus reume other whyle myxt with a salt humour, and it may come of corruption of reume.

☙ A remedy.

☙ Fyrst purge reume and the head and the stomake with pylles of Cochee, and beware of eatyng of viscus meates the whiche wyl adhere or cleue to the fyngers, beware of smoke, and diuers tymes in the daye clense the eyes with colde water dyppyng a fyne lynnen clothe in the water and droppe it to the eyes.

☞ The. 282. Chapitre dothe shewe of inuoluntary standynge of a mannes Yerd.

Yerde. PRiapismus is the greke worde. In latin it is named Erectio inuoluntaria virge. In Englyshe it is named an inuoluntary standyng of a mans yerd.

☙ The cause of this impediment.

☙ This impediment doth come thorow caliditie and inflacions from the raynes of the backe, or els it dothe come of inflacions of the baynes in the yerde and stones it may come by the vlage of venerious actes.

¶ A remedy.

☞ Fyrst anoynt the yerde and coddes with the oyle of Juneper, and the oyle Camphorie is good. And so is Agnus castus brayed and made in a playster and layde vpon the stones, and let prestes vse fastyng, watchynge, cupll fare, harde lodgynge, and greate study, and fle from al maner of occasions of Lechery, and let them smel to Rue, Vineger and Camphire.

☞ The. 283. Chapitre dothe shewe of spetyng of bloud.

PHthisis is the greke worde. In latin it is named Tabes. In Englyshe it in named an vlceracion in the lunges

lunges, and some say it is a spytting of bloud, and some doth name it Emoptoica passio, for this matter looke in the chapitre named Emoptoica passio, and vse the medecines that there is specified, and beware of straynynge or lystynge, or great coughyng.

☞The .284. Chapitre doth shewe of a mannes Spetyl.

Spetyl.

PItuita is the latin worde. In greke it is named phlegma. In Englyshe it is named a mans spetyll.

☞The cause of this matter.

¶ This matter doth come of the hunyditie or moisters of bloude, and specially of fleume, and other whyle of reume abundyng in the head discendyng by the vuls.

¶ A remedy.

✣ If the spetyl be superfluous without bisculnes clense the head and stomake with pylles of Cochee. If it be biscus purge the head and stomake with pyllulis also of Cochee. For this matter loke in Sputum in the Extrauagantes in the ende of this boke.

☞The .285. Chapitre dothe shewe of the Plurefy.

Plurefy.

PLuritis is the greke worde. And some do name it Anaxia. In latin it is named Lateralis dolor. The barbarous worde is named pluricis. In Englyshe it is named a plurice the which is an impostume in the tenerite of the bones, but there be .ii. kyndes, the one is inward and the other is in the grystels of the bones, and the other is in lacertes in the brest, and Isaac sayth that it is an hote impostume that is ingendred in the mydryffe named Diafragma, and commonly a feuer is concurrant with this sickenes.

¶ The cause of this infirmitie.

☞ This infyrmitie doth come of a fumyshe bloud and of an hasty harte the which doth perturbate eyther the ioyntes, or els of the hart and stomake with the brest, it

may

maye also come of greate heate or extreme colde by the northe wyndes, and it may come by dronkennes.

☞ A remedy.

☞ ffyrste yf the part be constupated take easy purgacions, as Cassia fistula, or els vse supositers or clysters, & I haue knowen olde auncient doctours in this matter vse Phlebothomy, the whiche I dyd neuer vse in this matter, considerynge the periculisnes of it. In this matter a Ptisane is good or els the waters of Malowes, Violettes, Buglose, or Borage with suger Candy, & vse a clene and a good dyet, as wel in meates as in breades and drynkes as a lyght breade, beynge. xviii. houres olde is laudable, stale drynke and meates lyght of digestion I do prayse. &c. And for Pluritis loke in the Chapitre Pulmonia in the Extrauagantes in the ende of this boke.

❧ Plura is a thyn pannycle the whiche doth couer the rybbes in the which dyuers tymes is engendred an impostume named Pluritis.

¶ The. 286. Chapitre dothe shewe of a fleshy matter in a mannes nose.

Nose. POlipus is the latin worde. And some doth name it Excrencia carnis in naso. In englyshe it is named a fleshye humour growynge in the nose. And there be two kyndes, the one is a bytyl nose, which is as bygge as a mans fyst, and the other is a fleshy humour or an impostumacion growyng within the nosethyrlles.

¶ The cause of these impediments.

❧ These impedimentes doth come of grosse humours the which be viscus descendyng out and from the head to the nose or nosethyrlles, it may also come of a melancoly humour, or els it may come of hurtyng the nose.

¶ A remedy.

☞ Take the pouder of Dragagant with a lytle Hony, and make a tent and introduce it into the nose or nosethyrlles. Or els take the iuyce of blacke Iuy and with a lytle cotton make a tent, and introduce it or put it into the nosethyrlles.

☞ For Piritasta, loke in the Chapitre named Combustio

¶ The. 287. Chapitre dothe shewe of the Gout in the fete.

Podagra

Podagra is the greke worde. In Englyshe it is named the goute in the fete. The goute

☞ The cause of this infirmite.

¶ This infirmitie doth come of euyll dyet syttynge or standynge longe at dyce, cardes, or longe studyenge or such lyke thinges takyng extreme coldnes in the fete, it may come of late drynkyng, or it may come by nature, or els longe standyng or syttynge at wrytyng or studieng

☞ A remedy.

☞ Fyrst reforme euyll dyet and surfetyng, and than vse stuphes bothe wete and drye, and beware of drynkynge of wyne and vse to drynke ydromell, and make playsters of Treacle or Mitridatum. Or els take of the iuyce of Letyce and womans mylke halfe an vnce, compounde it with .iii. egges, and warme lay it to the place iii. dayes. Or els take of the cromes of whitebread a pounde and more, of Lowes mylke a pynte, of the oyle of Roses .iii. vnces, of the yolkes of egges .iii. of Saffron the weyght of .ii. ℈. make of this a styffe playster and vse it, and this is good for Chiragra.

¶ The .288. Chaptre doth shewe of Polucions.

Polucio is the latin worde. In greke it is named Ptho ra. In Englyshe it is named a polucion or a decepe= cyng of nature from man, and there be thre kyndes, the inuoluntary, the other is sleping, and it may be as inuo= luntary as voluntary, and the other is voluntary. Polucion

☞ The cause of this matter.

☞ If it be voluntary they that so doth offend in bogary And they that so doth be those the whiche sayncte Paule doth cal them molles which can not inherite the kynge= dome of heuen, and so do I say, without repentance & amendment. The other is involuntary, which is to saye that when nature doth depart agaynst a mans wyl, the which doth come to a man throwe imbecyllytie and wekenes of the body. The other doth come sleping, and that may be as well voluntary as inuoluntary, for it doth

doth come of a foule luxurious dzeame, and if any delec= tacion, wyll, consent, oz occasion had befoze the slepe and in the wakyng to delite in the matter it is dedly sin, and so it is if it do come by dzonkennes then it is volun= tary, and if it do come contrarply without any occasion oz delectacion, it is no synne, foz it doth come of superas= bundante of nature oz els thozowe debylitie.

A remedy,

¶ Foz the fyzst is no remedy but onely repentaunce. Foz the other the whyche be inuoluntary if it do come by surfetynge oz dzonken= nesse it is a deadly synne, and so it is yf any voluntary pzecogita= cion dothe come oz is had befoze the dzeme oz polucion, they the whyche be infected with this passion most comonly they be yonge persons the whyche be vnmaried, and pzestes that do lyue chast. therfoze foz such matter let them pzay and fast and lye harde, and vse no delicate meates and dzynkes, the whyche is a great pzouo= cacion to this foule impediment. ¶ therfoze do aduertise all those that be of strength to vse Phlebothomy, if this matter do come by imbecillitie oz great wekenes after a sychnes, dysmaye nat the matter but vse good restoratiue meates and dzynkes within due ozder without surfetyng.

¶ The. 290. Chapitre do shewe of a lytle skurfe in the head.

Skurfe. POrrigo oz Porre oz Furfures, some latenysse doth vse these termes. The grecians doth vse this wozd na= med Pitariasis. In Englysshe it be small scabbes bygger then the scales of dandzuffe, spzowtynge out in laty= tudes and not in longitudes lyke the head of a leke.

¶ The cause of this impediment.

☞ This impediment doth come of a great moysture in the hed and of reume, oz els of a dzy melancoly humour.

¶ A remedy.

✝ Take Garlyke and stampe it with salte and anoynt the place. ix tymes, oz els take of Literge, & Auripigmēt, of eche an vnce make fyne pouder of it and myxe it with vineger and washe the place. ix. tymes.

❧ Foz Precipitacio matricis loke in the Extrauagan= ces in the ende of this boke.

Foz

¶ For Pruna, loke in the Chapitre named Ignis sancti Antonii.

☞ The. 274. Chapitre doth shewe of spryowng out of corrupcion in some perticuler place of a mannes body.

PRuritus is the latin worde. In Englysh it is a sprow tyng or burstyng out in the secrete places of manne and woman, and some doth name it ych, for the pacient must crache and clawe. Sprowtyng.

☞ The cause of this impediment.

¶ This impediment doth come of greate humydytie in the infertal partes of the body, specially in the orifice of the matrix or els in the foundement, or to the partes adiacent to the sayde places.

¶ A remedy.

☞ Take of read Sage an handfull, boyle it in freshe Butter and with Cotton make a tent or a supositer, Or els take of Barowes grece. ii. vnces, of Mercury mortified with fastyng spetyl an vnce and a halfe, of Sage fynely grounde an handfull, compunde al this togyther, & then anoynt the place. Or for this mater ordeyne a good payre of nayles and rent the skyn and teare the flesshe and let out water and bloude.

☞ The. 291. Chapitre dothe shewe of bledynge at the Nose.

PRofluuio sanguinis enaribus be the latin wordes. In Englysshe it is named bledyng at the nose. Bledyng.

¶ The cause of this impediment.

This impediment doth come many wayes, it may come of a stryppe or by a fal, or by extreme labour and heat, or by great sycknes, or by some strayne, or by breakynge of some veyne, or drynkyng to much, specially wyne.

☞ A remedy.

☞ To restryct the bloud the whiche doth flowe out of a mannes nose, lette hym smell to an hogges torde and laye the stones and coddes in Vineger. If it be a woman lette her laye her brestes in vineger

Vineger. Or els exhauste an vnce or moze oute of a beyne named Cephalica.

¶ The. 292. Chapitre doth shewe of Itchynge.

Itching. PRurigo is the latin wozde. In Englysshe it is named Itching of a mans body, skyn, or flesshe.

¶ The cause of this impedimente.

¶ This impediment doth come of cozrupcion of euyll bloud the which wolde be out of the flesshe, it may also come of fleume myxt with cozrupe bloud the which doth putrifie the flesshe and so consequently the skyn.

☞ A remedy.

☜ This I do aduertise euery man foz this matter to ozdeyne or pzepare a good payze of nayles, to crasshe and clawe and to rent & teare the skynne and the flesshe that the cozrupt bloud maye runne out of the flesshe, and vse than purgacions and stuphes & sweates, and beware reuerberate not the cause inwarde with no oyntment, noz clawe nat the skyn with syshye syngers, but washe the handes to bedwarde.

☞ The. 293. Chapitre doth shewe of Scabbes.

Scabies

Scabbes. PSora is the greke wozde. In latin it is named Scabies. In Englysshe it is named scabbes which is an infectious sickenes, foz one man may infect an other by lyenge togyther in a bedde, and there be two kyndes, the dzy scabbes and the wete scabbes, or moyst scabbes

☞ The cause of this impediment.

☞ If the scabbes be dzye it doth come of coler adusted, yf they be moyst it doth come of the cozruption of bloude.

¶ A remedy.

¶ Take of the shurse of yzon the which doth lye about a smythes handsyle. iii. handfull, make smal pouder of it, and put to it, ii. vnces of the pouder of bzymstone, confect or compounde this togyther with Hony and oyle Olyue, and anoynt the body. Or els take of the rotes of Burres. b. vnces, of the rotes of Enula campana bii. vnces, bzose or stampe this togethe and put to it, ii, vnces of

The

the pouder of Bzymstone, of Mercury moztified, iii. vnces confect this togyther with Bozes grece the skyn pulled out and compounde all this togyder and anoynt the body. Foz the dzye scabbes, take of Sozel, of Dzganum, of eche. iii. handfull, stampe it and put to it the oyle of Henbane and vineger and anoynt the body.

☞ The. 294. Chapitre dothe shewe of one of the kyndes of Consumptions.

PTisis is the greke wozde, In latin it is named Consumpcio. In Englysshe it is named a consumption oz a wastynge, and there be two kyndes, the one is natural, and the other is vnnaturall. The naturall consumption resteth in aged persons in whom bloud and nature doth decrece, and so consequentlye wekenes soloweth, wherfoze in old tyme olde men were named wasted men consumed by age. An vnnatural consumption eyther it is with a feuer oz without a feuer, yf it be with a feuer there is an other syckenes runnyng in the body with it as the feuer hectycke, oz some other longe sickenes the which doth consume the naturall moysture in man. Oz els it doth come by some other feuer oz syckenes, the which doth extenuate oz make thyn the bloud of man, so to conclude, a consumption consumeth a man away out of this wozlde. And some doth say that this impedimēt doth come of an vlcerous matter in the longes. Consūption.

☞ The cause of this infirmite is shewed.

☞ A remedy.

* Olde men hauynge this infirmite cherysshe them with restoratiue meates and dzynkes, and let them beware of anger and hastinesse. Other medecines I do nat knowe foz a natural consumpcion Foz an vnnatural consumpcion vse to eate mylke with suger and dzynke no wyne except it be Ipocras, and vse nutritiue and restoratiue meates, and mozning and euenynge vse Diaisopus, oz Diayzis oz Diacalamint, oz suche lyke, and Loclanum is good foz all men the which hath this infirmite, and so is a Ptisane.

☞ The. 295. Chapitre dothe shewe of the webbe in a mannes eye.

Webbe. Perigion isthe greke worde. In Araby it in named Sebel. In latin it is named Vnguis. The barbarous worde is named Vngula. In Englyshe it is named the webbe in the eye, which is a neruous matter bred vpon the eye, and doth couer the puppyl of the eye.

¶ The cause of this impediment.

¶ This impediment doth come and is ingendred of a reumatycke and a biscus humour congealed togither.

☙ A remedy.

✣ In this matter there is.ii, wayes to make one whole. The first is by wyndynge or cuttyng awaye the webbe with an instrumēt. And the other is by a water to corrode & to eate away the webbe. it maye be remedied by the iuyce of Horehounde, Oculus Christi, and Diascrys iniected into the eye, but I take only the iuyce of Horehounde & the iuyce of Lycorice iniected in the eye is very good.

* The.296. Chapitre doth shewe of a mannes Pulses.

Pulses. Pvlse is the latin worde. In Englyshe it is named a mans pulses, and they be named pulses because they be euer knockyng and laborying. For this mater loke in the Extrauagantes and in the Chapitre named Arterie, and in the Chapitre named Vene.

* The.297. Chapitre doth shewe of fayrenes or bewty.

Beuty. Pvlcritudo is the latin worde. In greke it is named Callos, or Idos. In Englyshe it is named beauty, fayrenes, or pulcritudenes the whiche is a deceyuable grace, for they the which be bewtiful shalbe more instigated to pryde and vicious lines then other shalbe not hauynge this grace, wherfore let such persons stand in the feare of god, and surrender thankes to hym, leaste that he do turne beautye and fayrenes into greate deformitie, as I haue knowen many such persons the whiche hath ben so serued.

A re-

☞ A remedy to kepe a mannes face, handes and skyn in softnes and fayrenes.

¶ Take of the rootes of Lylies, of the rotes of Serpentory, of Kyle of Iundy, of Cyruce washed, of white Sope, of eche. ii. vnces, put all this togyther in a newe earthen pot and put the pot into an Ouen and let it stande vnto the tyme it be redy to make pouder of it, than take Dragagant, Gumme arabycke of eche an vnce, infuse it into the water of the flowers of Benes, than take and myxe al this togyther with the water of Lymons, and take more of the water of Benes then of the Lymons & then let stande xviii. houres, streyne it, and than to bedwarde washe the face and handes, and let it drye by, and in the morynyng with warme water washe the handes Or els take Lymons and cut them in peces, and seth them in white wyne and washe the face and handes, and this must be done diuers tymes, loke in the Chap. named Facies.

¶ The. 298. Chapitre doth shewe of a mannes lunges.

PVlmo is the latin worde. In greke it is named Pneumon. In Englysche it is named a mannes lunges, whiche be hote and moist, and in the lunges may be many infirmities, as spyttynge of bloud, vlceracion and fil thy matter and such lyke. Also it may haue. iiii. maner of sickenesses, as Asthma, Disma, Sãsugium, and Cecomia as it doth appere in theyr Chapitres in this boke, and in the Extrauagantes. The lunges.

☞ The cause of this impedimente.

¶ This impediment doth come of great colde and euyll dyet, and surfetynge, it may come by great labour, lyftynge or straynyng.

¶ A remedy.

* A Ptisane is good for the Lunges, and so is the blage of Lycorice, Or els take of Synamon, Galbanum, Castory. iii. drames, of Storax, Calampnt, of Lycorice, of Dragagant, of eche a drame, of Opium, of saffron, of eche. b. drames, confecte this togyther with Idromel, and make pylles of this and vse them, and eate no Nuttes nor Chese, nor Aples and suche lyke.

☞ The. 299. Chapitre dothe shewe of Flees.

PVlicis is the latin worde. In greke it is named Psyllæ. In Englysche it is named flees, the whiche doth byte and stynge men in theyr beddes. Flees.

☞ The cause of them,

❧ The cause of the ingendryng of flees cometh many wayes, they be ingendred of a corrupte duste and the sweat of doggesdoth ingender them, and so doth vnclene keppng of houses and chambers, and beddes.

☙ A remedy.

✝ *Fyrst kepe the chambers & house clene, and vse no olde Ryches nor Bentes in the house, swepe the house and chambers oft and make the beddes betyme in the mornynge, and lay a blanket on the grounde in house or chamber, and al the flees wyll lepe into the blanket that is vpon the grounde, and so maye you take them, and strawe the chamber with Walnutte leues, and if thou wylte anoynt thy body with bitter almõs, or with the oyle of wormwod ❧ For Pulmonia, loke in the Extrauagantes in the end of this boke.

¶ The.300. Chapitre dothe shewe of a certeyn kynde of wheles in the face or mouth and other places dyfferynge from a kynde of wheales named in greke Phlitanai.

Pushes. PVstule is the latin worde. In Englyshe it is named wheales or pushes, and these that I do speake of most commonly be in the face and mouth. and the arabies doth name it Saphati which is a preuye sygne of lepprousnes.

☞ The cause of this impediment.

¶ This impediment doth come eyther of corruption of bloud, and then they be reed, or els it doth come of abundance of fleume and then they be whyte, or els it doth come of coler, then they be dryye and harde. And yf they be blacke it doth come of melancoly, and they do signifye death, for melancoly humours doth bryng in death.

¶ A remedy.

☞ Fyrst loke what humour doth make the cause of the impediment and purge it. And if nede be exhaust out of a veyne named Cephalica. ii. or. iii. vnces of bloud or more as the age and strength wyll permyt it, and to kyll or to heale exterially al suche wheales

the

the matter purged interially, take of Ceruse, of Literge, of eyther of them. iii. dr̃ames, of Burnt lead. ii. dr̃ames, of the oyle of Roses, and Myghtshade, of eyther of them. ii. dr̃ames, incorporate al this togyther and anoynt the place, and if nede be compounde of mortified Mercury with it an vnce.

¶ Here endeth the letter of P, And here after foloweth the letter of Q.

☞ The. ccc. i. Chapitre dothe shewe of a sickness named the Squyncey.

QVinancia or Squinancia be the Barbarous wordes. The latin word is named Angina The grekes doth name it Sinanchi. In englyshe it is named the squincey. For this matter loke in the Chapitre named Angina. Squincey.

¶ Thus endeth the letter of Q. And here foloweth the letter of R.

☞ The. ccc. ii. Chapitre doth shewe of an apostumacion vnder the tonge.

RAnula is the latin worde. In Englyshe it is named an impostume vnder the tonge Tonge.

☞ The cause of this infirmite.

☞ This infirmitie doth come of to much humidicie flowynge to the place there where the impostume is.

☞ A remedy.

¶ Fyrste purge the matter with pylles of Cochee and vse a gargarice, and if nede be exhauste. ii. or. iii. vnces of bloude out of a veyne vnder the tonge, or els out of a veyne named Cephalica.

☞ The. ccc. iii. Chapitre doth shewe of chappes in a mannes foundement.

RAgades is the greke worde. Ragadie is the barbarous worde. In latin it is named Fissure or Rime. In Englyshe it is named Chappes in a mans foundement and in the secrete place of a woman. Foundement.

☞ The cause of this impediment.

¶ This impediment doth come of ariditie or of a drye colerycke humour.

¶ A remedy.

☞ Take of Rose leues .iii. handfull seth it in white wyne and washe the place ofte. Or els anoynt the place with the oyle of Almons, or with the fatnes of an Ele.

☞ The .304. Chapitre dothe shewe of certein kyndes of Hernyes.

Hernies. RAmex is the latin worde. In greke it is named Kyli In Englyshe it is named hernies or swellynge in the cod. Hernia is a comon name to thre diseases, whych be to say Enterocela, Epiplocela, and Hidrocela. Fyrste Enterocela is when the guttes do fall out of the belye vnto the codde where the stones lye. Epiplocela is when the guttes doth fall into the cod, with the oment or Siphac which is a pellicle the whiche doth campasse and doth bere vp the guttes. Hidrocela is an humoure the which hath a confluence to the stones as Celsus sayth. Ramices doth somwhat dysser from Ramex, for it hath also thre sundry kyndes, the which be to saye Parocela, Sarcocela, Sirsocela. Parocela is when the matter is harded in the cod or about the stones. Sarcocela is when there doth growe a flesshe in the cod or about the stones. Cirsocela is when the veynes in the codde doth swel inflatyng the stone. Also there is an other kynde named Bubocela which is when the bowels do fall no further then the share. For this matter, and for a remedy looke in the Chapitres named Hernia and Ruptura.

☞ The .305. Chapitre dothe shewe of horsnes of a man.

Horsnes. RAncedo is the latin worde. In greeke it is named Branchos. In Englysshe it is named horsnes of the voyce.

The

☞ The cause of this impedimente.

¶ This impediment doth come eyther of a great heate and a sodeyne colde taken vpon the heate, or elis it may come by lewzynge, halowynge, or great cryeng, it may come of late drynkynge and late syttynge vp, it maye come of infection of the inwarde partes, and then it is a sygne of lepzousnes.

☞ A remedy.

Take of the water of Scabious, of the water of Fenell, of the water of Lycozyce, of the water of Buglose, of eche of them a pint, of suger Candy a pounde, seth this togyther, and moznyng and euenynge drynke .ix. sponfull.

☞ The .306. Chapitre doth shewe of the Pose or snyke. Pose.

RVpia is the latin wozde. In Englyshe it is named the pose.

¶ The cause of this impedimente.

☞ This impediment doth come of superabundance of reume, taken of colde or of a surfet.

¶ A remedy.

✠ Fyrst purge the head and stomake with pylles of Coche and vse gargarices and sternutacions. And for this matter loke in the Chapitre named Lozissa.

☞ The .307. Chapitre dothe shewe of the raynes of a mannes backe. Raynes.

REnes is the latin wozde. In greke it is named Nephroi. In englyshe it is named the raynes of the backe the which may haue many impedimentes, as inflacions, the stone, ache, and such lyke. For this matter loke in the Chapitres of these infirmities and in the Extrauagantes in the ende of this boke.

☞ The .308. Chapitre dothe shewe of reume in a mannes head. Reume.

REuma is the latin wozde. In greke it is named Reuma. In Englishe it is named reume the which doth ingender many infirmities descending from the head to

the infertal partes.

☞ The cause of Reume.

¶ Reume is ingendred in the head which is a viscus humour, and it is ingendred of takynge of colde in the face, and in the head and necke, and it may come throwe drynkyng of wyne, and stronge ale, and it maye come throwe surfetyng and late syttyng vp.

¶ A remedy.

☞ The blage of Anacardine and sternutacions and gargarices is very good, and purge the head with Yerapigra, and vse labour, or walkynge, and smell to this bal. Take of Storax, Calampute, of Amber de grece, of eche a dzame, of Cloues, of Mastix. ii. dzames, of Muske. iii. graynes, of Lapdanum a dzame, confecte this togyther. &c.

☞ For Rousgynechios looke in the Chapitre named Menstrua.

¶ The. 309. Chapitre dothe shewe of crokyng in a mannes bely.

Croking. RVgitus ventris be the latin wordes. In Englysshe it is named crokyng or clockyng in ones bely. In greke it is named Brichithmos.

☞ The cause of this impediment.

☞ This impediment doth come of coldenes in the gutes, or longe fastyng, or eatyng of fruites and wyndy meates, and it may come of euyl dyet in youth.

☞ A remedy.

☞ Fyrste beware of colde and longe fastynge, and beware of eatynge of frutes, potages, and sewes, and beware that the bely be not costupated or costiue and bledzagges to breake wynde.

☞ For Rupia loke before and after the Chapitre named Rancedo.

¶ For Reduuie, loke in the Extrauagantes.

☞ The. 310. Chapitre dothe shewe of a Rupture.

Rupture. RVptura is the latin worde. In greeke it is named Epigozontaymenon. In Englysshe it is named a rupture

rupture, and that is when the Siphac which is a pelly-cle or skyn the which doth compasse about the guttes, is relaxed or broken, then the guttes doth fall into the codde. And there be thre kyndes of ruptures, the fyrst is zirbale, the seconde is intestinall, and the thyrd is nu-cerall, for he doth take his original of both the other.

¶ The cause of a rupture.

¶ A rupture doth come of crying, or els of a great lyft, or of a great fall or brose, or lepyng vnesely vppon an horse, or clymyng ouer a hyghe hedge or style, or by a great straine or vociferacion.

¶ A remedy.

¶ Fyrste make a trusse to kepe in the guttes that they do nat fall out of the bely, and than take the rotes of Knewholme. iiii. vn-ces, of Polypody. ii. vnces, of Aupnce an handfull and a halfe, of Centinody, of Mousere, of eche of them. ii. handfull, stampe all this togyther in a morter, and than infuce into it a quart of stale Ale, and let it stande. iiii. or. v. houres, then streyne and drynke of it mornyng and euenynge. ix. sponful, continue this. xxi. dayes or more. If a rupture do continue. iii. yeres in a man he can nat be made whole without incision or cutryng, for the bely at that syde that the rupture is in must be cut and the call or pelicle that the guttes doth lye in must be cut awaye that do the hange out, and so must one of the stones, if the stone be putrified and than must the Siphac be bounde and knyt or sewed vp agayne and than sered, & so than made whole with salues, this must be done of some expert Chirurgion with the counsell of some Phisicion, the whiche hath bothe speculacion and practise.

¶ For Redimie loke in the Extrauagantes in the ende of this boke.

¶ Thus endeth the letter of R. And here folowerh the letter of S.

☞ The. xii. Chapitre doth shewe of a Sau-ce fleume face.

SAlsum flegma be the latin wordes. In Engly-she it is named a sauce fleume face, whiche is a token or a preuy sygne of leprousnes. Sauce fleume.

☞ The cause of this infirmite.

This

❧ This infirmytie doth come eyther of the chaydytie or heate of the lyuer, or els of the malice of the stomake it doth most comonly come of euyll dyet, and late dryn= kynge, and great surfetynge.

☞ A remedy.

¶ Take of Borys grece the skyn and straynes clene pycked out an vnce, of Sage fynely stamped an handfull, of Mercury morti= fied with fastyng spetyl an vnce, incorporate al this togyther and anoynt the face to bedward. In the morynyng wype the face with browne paper that is softe, and washe nat the face in. bi. or. bii. dayes, and kepe the pacient close out of the wynde.

❧ For Sabara loke in the Chapitre named Caros.

¶ For Saphati loke in the Chapitre named Pustule.

☞ For Sahara, loke in the Chapitre named Subeth.

¶ For Saliua loke in the Chapitre named Pituita.

☞ For Sarcocela loke in the Chapitre named Ramex. and Ramicis.

☞ The .xii. Chapitre doth shewe of a mannes bloud.

Bloud. SAnguis is the latin worde. In greke it is named Hæ ma. In Englyshe it is named bloud the which is the principall humour in manne, for the lyfe or spirites in man consysteth in the bloud.

¶ The cause of bloude.

❧ Bloud is ingendred of fleume, and fleume is ingen= dred of good meates and drynkes.

☞ A remedy for bloude putrified or corrupted.

☞ Fyrst vse stuphes and bathes and gentle purgacions, vse also meates of lyght digestion, and beware of grosse meates and euyll drynkes and of surfetyng and of to much replecion, and of vene= rious actes, specially after a full stomake.

❧ For Saluatella a veyne, looke in the Chapitre of veynes named Mediana.

☞ For Sarcites loke in the Chapitre named Iposarca.

¶ Sarcoides is named in Englyshe a pooze. For this matter loke in the Extrauagantes.

The

¶ The.xiij. Chapitre dothe shewe of the erection or standynge of a mannes yerde.

Satiriasis is the greeke worde. In latin it is named Desiderium erigendi virgam. In Englyshe it is named a desyre or standyng of a mannes yerde, and some doth say it is a contynuall standyng of a mans yerde. Yerde.

¶ The cause why it can not stande.

¶ A man that is in great age, or spente, or beynge in sickenes, or grace worckyng aboue nature in man vnmaried shall haue no erections of his flesshe to exercise any venerious act, yf any maried man the which wold haue this matter or desyre and can not thorowe imbecyllytie vse the acte of matrimony, I wyll shewe my mynde to them in the Chapitre named Conceptio, and in the Chapitre named Coitus.

¶ A remedy.

¶ Vse Diagalanga, and in the morynyng vse to eate .ii. or .iii. new layd egges rosted reere, and put into them the pouder of the sedes of netles with suger. Also all sweete thynges is nutritiue and doth helpe in this matter. Also Ypocras, Elegant, Bastard, Muscadel, and Gascon wyne is good for this matter, but nowe a dayes fewe hath this impedimente but hath erection of the yerde to synne. A remedy for that is to leape into a greate vessel of colde water or to put Nettles in the codpece about the yerde and stones.

¶ The.xiij. Chapitre dothe shewe of the Scotomy.

Scotoma is the greke worde, Scotomia is the barbarous worde. In latin it is named Vertigo. In Englyshe it is named the scotomy or musyng, or swymynge in the fore part of the head. Scotomy

¶ The cause of this infirmite.

¶ This infirmitie doth come of a vaporous humour, the whych doth perturbate the anymal powers.

¶ A remedy.

¶ Fyrste let the patient beware of drynkynge of wyne or stronge drynkes, they must beware of eatynge of Chibolles, Barlyk and onions

Onyons, and all vapozous meates and dzynkes, and let them vse pylles of Cochee to purge the stomake and the head, and gargarites be good foz this matter, and Ierapigra, and such men hauyng this passion let them beware of clymyng oz goyng vpon hygh Hylles oz rounde stayzes.

☞ The. 315. Chapitre dothe shewe of a goute named Sciatica.

The Siatyke.

Siatica passio is the barbarous wozde. In latin it is named Dolor scie. In greeke it is named Ischias of the which wozde doth come Ichiadici, & some doth name this infirmitie Coxendrix oz Coxendricis morbus

☞ The cause of this infirmite.

¶ This infirmitie doth come of hard lyenge on the hokyll bones oz lyenge on the grounde, oz vpon a fozme, oz such lyke harde thynges, it may come by a strype oz a greate fall, and it wyl runne from the hokyll bone to the kne, and from the kne to the ancle, and from the ancle to the lytle too, and then it is past cure, and otherwhyle this gout wyll haue a reflection to the raynes of the backe, and to the flankes, & it may come of a grosse fleumatyke humour.

A remedy.

☞ The chefest remedy that euer I dyd knowe practysed is to anoynt the places with the oyle of Turpentine and Aqua vite compounde togyther, and so to vse to anoynt the place agaynst the fyze ofte, and sere clothe of Pytche be good.

¶ The. 316. Chapitre doth shewe of many infirmites names whiche shalbe founde in theyz Chapitres.

☞ Fyrst foz Scabies loke in the Chapitre named Plorā

☞ Foz Scirrhus whiche is a swellynge aboue nature, and is harde, loke in the seconde boke named the Extravagantes.

⚜ Scarificacio is the latin wozde. In englyshe it is named scarification, foz the which loke in the seconde boke named

named the Extrauagantes.

¶ For Scliros loke in Chapitre named Febris tetrathea

☞ For Sebel loke in the Chapitre named Pterigion.

☞ For Semiapoplexia, looke in the Chappytre named Paralisis.

¶ The.317. Chapitre doth shewe of Cornels in the necke.

Scrophule is the latin worde. In Englyche it is named knottes or burres which be in chyldrēs neckes Cornels

¶ The cause of this impediment.

¶ This impediment doth come of grosse fleume and is lyke to an infirmitie named Dubaleth, and Glandule concernyng the rotundyte of the sickenes, but it doth differ in quantitie of Scrophule, for the one is greater then the other.

¶ A remedy.

☞ Fyrst purge the matter with the pylles named Hermodactylis and after that washe the place with decoction of Yreos, and than take of the rotes of Lylyes an vnce and a halfe, of Storax, Calamynt halfe an vnce, incorporate this togyther with the mary of a Calfe, and make a playster or playsters and continewe with this ix. dayes. For this matter in Rome and Mountpyller is vsed incisions.

¶ The.318. Chapitre dothe shewe of a sycknes named a burnyng scabbe or a tetter.

Serpigo is the latin worde. And some auctours doth name it Ignis volatilis. And some sayche that this sickenes doth but lytle dyffer from a sickenes of scabbes named Impetigo, but that the one is bygger then the other, and some doth name it Impetigo zarna, as it doth appere more playnlyer is this booke before this matter and after, as it is specified in the Chapitres of these infirmyties, but I do say that this sickenes or disease named Serpigo is a burnynge skabbe, and it doth runne in the skin infectynge it more or lesse, and is named in Englyshea Tetter. Tetter.

The

¶ The cause of this impediment.

❧ This impediment doth come of hote and corrupte bloud myxt with coler.

¶ A remedy.

* Take of the oyle of Wheat and myxe it with the oyle of egges and with a mannes vrine washe and anoynt the skyn, or els take the water of Burres, or seth Burres in water and washe the body

☞ The.319. Chapitre doth shewe of the skyn that the chylde lyeth in in the mothers bely.

Secundine. SEcundina pellis be the latin wordes. In Englysh it is a skyn or a call, in the which a chylde doth lye in the mothers bely, and a woman must be belyuered of it after the chylde is borne, or els she doth dye, for the one must come after the other perfyt.

☞ The cause of this skyn.

❧ This skyn or call myght nor maye not be without the conception, and after the chylde is conceyued & come to the liniamentes, forme, and shape of a creature, there is a pellycle, a skyn, or a cal that doth growe in circumference about the chylde, and when that doth breake the chylde is redy to be borne, and then the chyld doth come before and the pellycle or skyn doth come after, yf it do not folowe after the chyld is deliuered from the mother the mother is in great daunger.

¶ A remedy.

☞ Drynke Penyriall with posset ale and make a fume of Lapdanum.

For Sequibere loke in the Chapitre named Hidalopis.

☞ The.320. Chapitre doth shewe of an harde or dence appostumacion.

Apostume SEphiros is the greke worde. In Englysshe it is named an harde appostumacion in the flesshe vnder the skynne.

¶ The cause of this impediment.

☞ This impedimente doth come eyther of a grosse or viscus

bilcus fleume, or els of a melancoly humoure, and if it be whytyshe it doth come of fleume, yf it be swarte it doth come of melancoly.

¶ A remedy.

☞ Fyrst take the sirupe of Buglosse, and of the sirupe of Fumitery, of eche an vnce and a halfe, myxe them togyther and drynke it with the water of Fumitery, and than take Doues dunge. iii. vnces, of wheten bran an handfull, ſeeth it in Vineger and make playsters.

¶ The.xxi. Chapitre doth shewe of the.v. wittes in man.

SEnsus hominis be the latin wordes. In greeke it is named Esthitis anthropon. In Englyshe it is named the sences or the wyttes of man. And there be.v. which be to saye, heryng, selynge, seynge, smellynge, and tastynge, and these sences may be thus deuyded, in naturall, animall, and racionall. The naturall sences be in all the members of man the which hath any felyng. The animall sences be the eyes, the tonge, the eares, the smelynge, and all thynges perteynyng vnto an vnreasonable beast. The racionall sences consisteth in reason, the which doth make a man or woman a reasonable beaste, which by reason may reuyle vnreasonable beastes, and al other thynges beyng vnder his dominion. And this is the soule of man, for by reason euery man created doth knowe his creatour which is onely God that created al thynges of nothyng. Man thus created of God doth not differ from a beaste, but that the one is reasonable, which is man, and the other is vnreasonable the whiche is euery beast, foule, fyshe, and worme. And for as much as dayly we do se and haue in experience that the moste part of reasonable beastes which is man doth decay in theyr memory, and be obliuious, necessary it is to know the cause, and so consequently to haue a remedy.

Fyue wyttes.

The

¶ The cause of this impedimente?

☞ This impediment doth come eyther naturally oz ac cydentally.

☞ A remedy.

If naturally a mans memozy is tarde of wyt and knowlege oz bn derstandyng, I know no remedy, yf it come by great study oz soli= citudnes, bzeakyng a mans mynde about many matters the which he can nat compzehende by his capacite, and although he can com= pzehend it with his capacite and the memozy fracted from the pzc= gnance of it, let hym bse odiferous sauours and no contagiouse ayers, and bse otherwhyle to dzynke wyne and smel to Amber de grece, euery thyng whiche is odiferous doth comfozt the wittes, the memozy and the sences and all euyll sauours doth hurt the sen= ces and the memozy as it appereth in the Chapitre named Obliuio

¶ The. 322. Chapitre doth shewe of the rydge= bone oz the backe bone.

Spina is the latin wozde. In greke it is named Achan te. In Englyshe it is named the backe bone oz the rydgebone, the which may haue many diseases, as ache and otherpeynes.

☞ The cause of the diseases.

¶ This disease may come of great lyftes, and straynes bzoses, oz stripes, oz it may come of medlyng to much of oz with venerious actes, also a bone oz bons in the back may be dislocated oz out of ioynt.

☞ A remedy.

¶ Fo2 the backe the grece of a Fore, oz the oyle of a Fore is good, & so is the oyle of Spyke, oz the oyle of Camomyll, oz the oyle of ma styke, oz the oyle of Lylyes. In colde causes the oyle of Nunifer is good, and so is the oyle of Alabaster, and the oile of Castozy, and the oyle of Scozpions, and a pych cloth is good.

¶ Foz Sinanchi loke in the Chapitre named Angina.

Siphac is an Araby wozde, it is a pellycle oz a skyn growynge out of the mydryffe the which doth discend to the spondyls of the backe. And doth susteyne the sto= make and the guttes, and endeth in the nether parte of the bely, and of this Siphac the two dydymes be ingen=

dzed

dzed the which doth discende to the stones ouer a bone named pecten, foz the didimes loke in.D.

☞ The.323. Chapitre doth shewe of lytle wozmes the whiche doth bzede vnder the skynne in the handes and fete.

Wozmes. Irones is the latin wozde. In Englyshe it be wozmes that doth bzede vnder the skyn. And there be.ii. kyndes, the one kynde bzede in the handes and wzestes and the other doth bzede in the feete and they be named degges.

☞ The cause of this impediment:

¶ These wozmes be ingendzed of the cozruption of bloud and fleume.

☞ A remedy.

☞ Take of Muycke syluer moztyfied an vnce compounde it with blacke Sope and anoynt the places.

☞ Sintexis is the greke wozde. In Englyshe it is named the wekenes and fayntnes the which doth come after a great sickenesse. A remedy is to eate good meates and dzynkes, and to haue good cherysshynge.

☞ The.324. Chapitre dothe shewe of syncopacions oz soundynges.

Sounding, Incopis is the greke wozde, and so is Lipothomia. In latin it is named Concisio. In Inglyshe it is named sincopacions oz soundynges, and some doth name it in latin Parua mors.

¶ The cause of this impediment.

¶ This impediment doth come of infection aboute the bzayne and the harte, makyng there opilacions oz els it doth come of some extreme sickenes, it may come thozow great heate and soden colde and so econuerse, it maye come of doyng to much of benerious actes, doyng moze then a man is able to perfourme, it may come by repleri-on, takyng of superfluous meates and dzynkes, it may

come of and thorowe great sweates, or sweatynge, or stuphes, or bathes, it may also come of to much myrth hauyng to much myrth in fantasticall matters.

¶ A remedy.

¶ Fyrst and chefely beware of the premisses, vse temperance, and than if suche accident causes do come take and eate a race of grene Gynger, or drynke a sponefull of Aqua vite, or els of Aqua composita, and rub the Pulses of the brayne and hert with Role water, and Wineger, and holde to the nose of the paciēt redolent sauours.

☞ The.325. Chapitre dothe shewe of Yexynge or the Hycket.

Yexyng. SIngultus is the latin worde. In greeke it is named Alexos ligmos. In Araby Alsoach. In Englysche it is named the yexe or the hicket, and of some the dronken mannes coughe.

☞ The cause of this impediment.

❧ This impediment doth come of a colde stomake or some euyll humour about the herte, it may also come of to much drynkyng, and therfore many men doth name it the dronken mannes cough.

¶ A remedy.

☞ For this matter a sponefull of Aqua vite, or Aqua compolita is good, and so is a race of grene Gynger, or a race of Gynger pared and cut in.iiii.or.v.peces and to swalowe them ouer one after an other, as hole as one can. Also Diatriapiperion is good for this matter, and so is burnt Malmesey or burnte Secke, and so is Yera Constantini, and Yera simplex Galeni.

☞ The.326. Chapitre dothe shewe of a mans spetyl.

Spetyl. SPutum is the latin worde. In greke it is named Prisma. In Englysche it is named a mannes spetyll the which doth shewe dyuers tymes the infirmities of mans body, as white and biscus fleume doth signifie that the sickenes doth come of fleume. The spetyll the whiche is biscus and blacke or lyke lead, doth syguyfie that the sickenes doth come of a melancoly humoure. The

spetyll

Spetyl which is cytryne or glasye doth signify that the sickenes doth come of coler. The spetyl which is tawny or reddyshe doth signify that the infirmitie doth come of bloud. The spetyll whiche is white and not bicus but indifferent doth signifye health. The spetyl which is sompe doth signify a rawe stomake. The sleume that is lyke the whyte of a rawe egge doth signyfye a rawe stomake, slacke, and slowe of digestion.

☞ For Sideratis loke in the Chapitre named Como.

☞ For Sirsen loke in the Chapitre named Phrenitis, & Lethargos.

☞ For Sophena loke in the Chapitre named Mediana.

For Sopor loke in ỹ Extraua. in the ende of this boke.

☞ For Soma loke in the Chapitre named Corpus.

☞ For Soda loke in the Chapitre named Cephalargia

☞ For Sparma loke in the Chapitre named Natura.

☞ For Sompnus loke in the Extrauagantes in the ende of this boke.

☞ The.327. Chapitre dothe shewe of the crampe. The Crampe.

Spasmos is the greke worde. Spasmus is the Barbarous worde. In latin it is named Conuulcio, or Contractio neruorum. In Englishe it is named the Crampe which is attraction of sinewes, and there be.iiii. kindes the fyrst is named Emprosthotonos, the whych is when the head is drawen downewarde to the brest. The second is named Thetanos, and that is when the forehead and all the whole body is drawen so vehemently that the body is vnmouable. The thyrd is named Opisthotonos, and that is when the head is drawen backeward or the mouth is drawen towarde the eare, for these thre kyndes loke in theyr Chapitres. The fourth kynde is named Spasmos, the which doth draw the sinewes very strayte and asperoully in the fete and legges.

☞ The cause of this infirmite.

❧ This infirmytie doth come eyther of to much bēne tiouſnes ſpecially vſed after a full ſtomake, it may come alſo thorow debilicie and wekenes, or for lackynge of bloud and nature, and it doth come after a great ſickenes

☞ A remedy.

☞ The kynges maieſtie hath a great helpe in this matter in halowynge Crampe ryngs, and ſo gyuen without mony or petition. Alſo for the Crampe take of the oyle of Lylyes and Caſtory, yf it do come of a colde cauſe. If it do come of a hote cauſe anoynte the ſynewes with the oyle of waters Lylyes and wyllowes and Roſes. If it do come of any other cauſe, take of the oyle of Euforbiū and Caſtory and of Pyretory, and confecte or compounde al togyther and anoynt the place or places with the partes adiacent.

¶ The .328. Chapitre doth ſhewe of a mans Splene.

The ſplen

SPlen is the greke word. In latin it is named Lien or Liena. In Englyſhe it is named a mans ſplene whiche is a ſpongious ſubſtance lienge vnder the ſhort ribbes in the left ſyde, and it doth make a man to be mery and to laughe although melancoly reſteth in the ſpene, if there be impedimentes or ſickenes in it, as ſorow penſifulnes, and care, and anger or ſuche lyke maketh many men and women to haue ſuche impedimentes in the ſplene, as opilacions and appoſtumes and ſuch lyke. Melancoly meates, harde cheſe, and feare is not good for the ſplene, and if any man be ſpenitycke let him vſe mery company and let him be let bloud of a veine named Saluatella, of the left ſyde, ſome doth vſe to let bloud in a veyne named Baſilica on the left ſyde, but I ſay that euery thyng the whiche doth hurte the lyuer doth hurte the ſplene, and euery thyng that is good for the lyuer, is alſo good for the ſplene: and who ſo euer wyll make the hardnes of the ſplene whole, fyrſt take the mary of a calfe and the mary of an hart, and the fatnes of an hogge

of

of a Capon, and of a ducke, and the oyle of sweete Almons of lyke poztion myxe this togyther and anoynte the region of the splene, and dzye the longes of a foxe, make pouder and eate it with fygges, foz this matter loke in the Chapitre named Lien, in the Extrauagantes in the ende of this boke.

¶ Foz Splenatica passio, loke in the Extrauagantes in the ende of this boke.

☞ Foz Sputum sanguinis, loke in the Chapitre named Emoptoica passio.

☞ The .329. Chapitre doth shewe of a mannes Spirites.

Spirite.

SPiritus is the latin wozd. In greke it is named Pnoæ oz Pneuma. In Englysshe it is named a spirite, I do not pzetende here to speake of any spirite in heauen oz in hell, noz no other spirite but onely of the spirites in man, in the which doth consyst the lyfe of man, & there be thze, naturall, anymal, and bytall, the naturall spyrite resteth in the head, the animall spirite doth rest in the lyuer, and the vital spirite resteth in the hert of man.

☞ To confozte and to reioyce these spirites.

☞ Fyzste lyue out of syn, and folowe Chzistes doctrine, and than vse honest myzth and honest company, and vse to eate good meate, and dzynke moderatly. Foz this matter loke in the Chapitre named Bnima.

¶ Foz Squame loke in the Extrauagantes in the end of this boke.

¶ Foz Squinacia loke in the Chapitre named Angina.

☞ The .330. Chapitre doth shewe of thyzste oz dzynesse of a man.

Thyzst.

SItis is the latin wozde. In greke it is named Dipsa. In Englysshe it is when a man is thirsty oz dzye.

☞ The cause of this impediment.

This impediente doth come many wayes, eyther it doth come by some sickness oz els by dzonkennes, oz

Sels by some heat in the lyuer or stomake or els it doth come by hotenes of the ayer or els of extreme labour, it may come by eatynge of salte meates.

☞ A remedy.

☞ If it do come of a hote stomake or a hote Lyuer, qualify the heat of the lyuer, as it doth appere in the Chaptre named Epar. If it do come otherwyse, eate .v. or .vi. Prunes and kepe one of the prune stones in the mouth, and otherwyle rolle the stone with the tonge in the mouth. Oxizacra or the sirupe of Violettes or Oximel diuretycke is good.

☞ The .xxxi. Chaptre dothe shewe of a sycknes. named Soda.

peyne in the head. Soda is the latin worde. In English it is peyne in the head, and there be two kyndes, vniuersal and perticuler the vniuersal holdeth a mans whole head, and the perticuler is in a perticuler place in the head in the whi che is peyne.

☞ The .xxxii. Chaptre dothe shewe of the Strangury.

Stragury Stranguria is the greke worde. In latin it is named Stillicidum vrine. In Englyshe it is named the strangury, the which is a distillyng or dropping of a mans water diuers tymes in one houre with great peyne and burnyng in the issue of man or woman, or els it is an oppilacio in the necke of the bladder, and thorow the stone, or els by some impostumous humour.

☞ The cause of this infirmite,

☞ This infirmitie doth come of some viceracion in the blader or ranies of the back, or els it may come thorow acredite or sharpnes of the water, it may come also of to much heat or to much coldnes in the backe and bladder.

A remedy.

☞ First yf the bely be constupated, vse Clysters or suppositers, than reforme the matter the which is offendant. And if it do come of heate vse Suger rosct and the .iii. kyndes of Saunders com-

pounde

pounde with the sirupe of Myrtylles. If it do come of colde, vse Mitridatum, Diaolibanum, Diamynte, or Diagalanga.

¶ For Strangulacio looke in the Chapitre named Suffocatio.

☞ The .xxx. Chapitre dothe shewe of Knelyng.

STernutacio is the latin worde. In Englysche it is named sternutacion or knelynge the whiche is a good signe of an euyll cause. Knelyng.

¶ The cause of this impediment.

¶ This impediment doth come of dilacio of the poores of the brayne, or of coldnes or heate in the heade, or it may come castyng vp ꝑ sight toward the lyght or son.

☞ A remedy nat to knese.

☞ If a man wyll not knese, let hym holde his nose harde with his fyngers, and if a man wyl knese take a strawe or a ryshe and tycle hym selfe in the nose, or els take of the pouder made of the rote of Elibor̃us albus, other wyse named knelynge pouder.

☞ The .xxxi. Chapitre doth shewe of barynnesse of a woman.

STerilitas is the latin worde. In greeke it is named Stirosis, or Acarpia. In Englysche it is named barinnes of a woman when she can not conceyue a chylde. Barinnes

¶ The cause of this impedimente.

☞ This impediment doth come of to muche humydite in the matrix or in the place of conception, for when the sede of man is sowen, and the woman can not reteyne it but doth slyp away from her, there can be no conception. Also if mans nature be weke he can get no chylde, therfore the defaut may be as wel in the man as in the woman.

¶ A remedy.

¶ For this matter loke in the Chapitre named Concepcio, and in the Capitre named Coitus, and in the Capitre named Embrio, and

in the chapitre named Abhorsus, and lette the manne that is weke vse restoratiue meates and drynkes, and vse corpalles and myrth with honest company, and let the woman take no thought and vse good thynges as mangragor, peches, and peper if she be fatte.

☞ The.335. Chapitre dothe shewe of a mannes stomake.

Stomake. STomachus is the latin worde. In greke it is named Stomachos. In Englysh it is named a mans stomake there be.ii. maner of stomakes, the one is an appetyde to eate and to drynke, and the other is a vessell in man the which doth receyue meate and drynke into it, and is lyke a pot in the which meate and lycour is put in, and as the fyre doth decocte the meates and the broth in the pot, so doth the liuer vnder the stomake decocte the meat in mannes body, and if the lyuer be out of order the stomake can not be in good temper, wherfore looke in the Chapitre named Epar, and rectyfy hym and rectyfy the stomake, and yf he be out of order al the body is out of temperance. The stomake is roughe within and smoth without.

☞ The cause of this matter is shewed partly.

✻ But the cause may come other wayes, as by anger, or feare or great studyenge vppon many matters or by extreme heate, or by surfetyng, or such lyke doth hurte the stomake.

☞ A remedy.

☞ To comforte the stomake, vse Synger and Galyngale, vse myrth and well to fare, vse Peper in meates, & beware of anger, for it is a shrode hert that maketh al the body fare the worse.

☞ The.336. Chapitre doth shewe of stonnynge of a membre of a man.

Stõning. STupor is the latin worde. In Englysche it is named a stonnynge in the fete or legges, armes or handes, in a manor womã, some doth say that this impediment is

is a slepe as thus yf one manne doth aske an other that hath this impediment, he wyll saye my legge or myne arme is a slepe.

¶ The cause of this impdimente.

☞ This impediment doth come of lackynge bloud in the member where it is, or els that the spirites be lessed that they can not haue a recourse to the sinewes or els bloud doth lacke in the veynes.

¶ A remedy.

☞ Fyrst rub the place with a Blewe or a Scarlet clothe, and if nede be vse Phlebothomy, and anoynte the place with the oyle of Turpentine, or with the oyle of Rosmary flowers, named in greke Anthos or suche lyke oyles.

¶ For Suberati loke in the chapitre named Nictalopis

☞ For Strathomata loke in the Chapitre named Tuberculа.

☞ For Strume loke in the Chapitre named Chirade.

☞ For Succubus, loke in the Chapitre named Epialtes.

¶ For Subeth loke in the Chapitre named Caros.

¶ For Surdicas loke in the Chapitre named Cophosis.

☞ The.337. Chapitre doth shewe of Swetynge or the Swetynge sickenes.

Svdor is the latin worde. In greke it is named Hydros. In Englyshe it is named Sweat, and there be dyuers sweates, the one doth come by labour, the other may come by sickenes and peyne, and those be hote and colde, and there is an other sweat the which is vehement and that sweat is named the sweatyng sickenes, and some sweates doth stynke and some doth not. Sweat.

☞ The cause of these impedimentes.

¶ The cause of sweates, eyther it doth come of heat or corruption of the ayer, or it may come by one person infectyng another, or as I sayd by labour or some sicknes

¶ A remedy for the Swetyng sycknes.

* Fyrst kepe the patient not to hote nor to cold but in a temperance

and let hym not caste oute armes, fete, nor legges out of the bed, let the head be couered and the face open, kepe a fyer in the chamber be the ayer neuer so hote, eate no meate for .xxiiii. houres, onles it be an ale bruc, drynke warme drynke. and no wyne, and euery thynge that is receyued, sucke it thorowe quylles of a Swan or Gose. iiii. or .v. quylles put togyther the one in an other, and they the which be not infected let them beware of infectiouse persõs for the sycknes is infectiue, and is one of the kyndes of the plage or Pestilence, for vnnatural lwetes the which doth come by sycknes a Saphyre is good to drynk it or to holde a Saphyre in ones hand, or els take of Myrtylles and of Rose leues, of eche of them .iii. vnces, make poulder of it and cast it in the shetes, shert or smoke, and lay some to the Pulses, and drynke of these aforesayd thynges soden in Ale, and anoynte the Pulses of the hart brayne and the Lyuer with the oyle of Mandrake. And as for sweat that dothe synke lerne in the Chapitre named Fetor assellarum.

☞ The .xxx. Chapitre doth shewe of .ii. suffocations.

Suffocacion.

SVffocatio or Strangulacio be the latin wordes. In Englyshe it is named a suffocation the whyche doth come .ii. wayes, the one is a suffocation of the matryx, & the other is a strangulacion, for the suffocation of the matrix lerne in the chapitre named Hysterici paroxismi, & for the suffocatiõ or strangulaciõ I do pretẽd now to speke.

¶ The cause of this impediment.

¶ This impediment doth come many wayes, it doth come by hasty eatyng or drynkynge thorowe the whi the crums or some droppes of drynke falleth into the wesande or throte boll, it may come by lyeng open mouthed, and some worme or flye, or any other grosse matter may happen into the throte bolle, it may come by an impostume or a grosse fleume sodeynly vpsynge maye make strangulacions and so consequently sodeine death or els ieopardy of death doth folowe.

☞ A remedy.

☞ If it do come by hasty eatynge or drynkynge, syrre be nat audiouse in the takynge of it, but eate thy meate and drynke thy drynke with deliberacion. If it do come by lyeng open mouthed, eyshewe suche matters and the occasion of it the whyche most co-

monly

monly is thozowe lyenge bpzyght. If it do come by an impostume in the oziffice of the thzote the which wylbe a rysynge oz swelynge there, than if the tethe be clapled togyther open the mouth as wyde as may be and lo;e vnder the flappe of the tonge, and there shall you fynde the impostume, and with youre fynger dzawe it oute oz els soden death doth solowe. If it do come by biscus fleume rat̃ dzynke rather to muche than to lytle. And they the whiche be infected with fleume purge it, and let them bse Locsanum de pino, but Diatozdoni is the bygbest remedy, oz Dianucum al is one, foz the Grecians doth vse this wozd Diacoridon as the Latins doth vse Dianucum. Also Serotum andzonachum doth maturate and doth desolue appostumacions. Also a playster made of Diaquilon and oyle of Violettes doth desolue and maturat bote impostumes, and Cerotum sandalinum and oyle of Violettes is good foz an bote appostumacion that is inflammed, and the oyle of Philosophers named in latyn Oleum philosophozum is good foz impostumes of the Splene. Also emplastrum de Altis is good foz impostumes in the bowelles. Also the oyle of Mastix is good foz harde appostumacions in the stomake.

¶ The. 339. Chapitre doth shewe of a squynte eye oz gogle eyes.

Strabolitas is the latin wozde. In Englyshe it is named a squynt oz a gogyll eye. Gogle eyed.

☞ The cause of this impediminte.

¶ This impediment doth come eyther naturally oz accydentally, if it come naturally then the patient was so bozne and there is no remedy, yf it come accidentally it doth come by attraction of the sinewe within the eye.

¶ A remedy.

☞ Use the medecines that is foz a perticuler Pally, and foz the Crampe, but beware what is put into the eye, except it be colde; onles it be womans mylke and the bloude of a Doue,

¶ foz Suspirium loke in the Extrauagantes.

☞ Thus endeth the letter of S. And here solweth the letter of T.

☞ The. 340. Chapitre doth shewe of touchyng the whiche is one of the. v. wyttes. Touching

TActus is the latin wozd. In greke it is named Aphi. In Englische it is named touching oz handlyng, and of handlyng oz touchyng be ti. sozres, ỹ one is venerious

and

and the other is auaricious, the one is thorowe carnal concupiscence, & the other is thorowe cupitie of worldly substance or goodes.

¶ The cause of these impedimentes.

¶ The fyrst impedimente doth come eyther that man wyll not call for grace to god not to displese hym, or els a man wyl folowe his luxurions sensualtie lyke a brute beaste. The seconde impediment the which is auaryce or couetyse wyll touch all thynges and take as much as he can get, for al is fysshe that cometh to the nette with such persons.

☞ A remedy.

¶ For these matters I knowe no remedy, but onely god, for there is selde or none that doth feare God in none of these. ii. causes, if the feare of God were in vs we wolde not do so, Jesus helpe vs all. AMEN.

¶ For Tabes loke in the Chapitre named Phthisis.

¶ The. 341. Chapitre dothe shewe of costiuenes.

Costiuenes.

TEnismos is the greke worde. And some doth name it Tenasmon. The barbarous worde is named Tenasmus. And the latenistes doth name it Tenesmus. And some latenystes doth name it Gemitus. In Englysshe it is named sorowe or waylynge, and I am not so good a grecian to declare, discusse, or defyne as some auctoures doth wryte in this matter, for as many doth saye that Tenasmon is a difficil thyng for a man to make his egestion or seege, and all this matter consydered all is combined or couned in one impediment the which is costiuenes, the which is when a man can not go to his egestion or to sege, howe be it the faut is in a gut named Intestinum rectum the which is opilated, for a man wold faine do his egestion and can not.

☞ The cause of this impediment.

¶ This impediment doth come of to litle drynkyng of ale

ale or bere, and it maye come of to muche drynkynge of wyne, and it may come of eatyng of costyue meates, or els of superabundance of coler adusted.

¶ A remedy.

¶ Use to eate laxatiue meates, and twyse or thrise a weke with mylke or potage eate halfe a sponefull or moze of pouder of Sene with. ii. peny weyghte of Synger, or els vse as muche as a Walnutte of Cassia fistula, or some other gentyl purgacions, as Polipody, or Mercury, or suche lyke.

☞ The. 342. Chapitre doth shewe of the impediment of the eye.

Eye

TArphati is the barbarous worde. In latin it is named Macula in oculo. In Englyshe it is named a spot or a spulye in the eyes.

¶ The cause of this impediment.

☞ This impediment doth come of a reumatycke humour descendyng to the eye.

¶ A remedy.

✠ Be let bloude in a veyne named Cephalica, and seth Colewortes in white wyne, and vse to make playsters of it, or els vse the water of plantaine.

☞ The. 343. Chapitre doth shewe of one of the kyndes of the Crampe.

Crampe.

THetanos is the greke word. The barbarous word is named Tetanus, out of the whiche is vsurped a word named Tetanisi. Thetanos in English it is named a crampe the which doth pull the head backeward and doth drawe the bodye so vehemently that for a space a man shalbe vnmouable, for this matter loke in the Chapitre named Spasmos, and vse the medecines that there be specified, and beware of venerious actes, after a full to make, and beware of anger and feare.

☞ For Teras, loke in the Chapitre named Monstrum.

☞ For Tetanisi, loke in the Chapitre named Thetanos.

¶ For Talpa loke in the Chapitre named Testudo.

For

¶ For Testiculi loke in the Chapitre folowyng vnto Thorax.

* The.344. Chapitre doth shew of a sycknes named Testudo

TEstudo is the latin worde. And some do name it Talpa. In Englysche it is a sickenes the whyche doth crepe vnderneth the skin of the head, and if it do corrupte the skul this sickenes is vncurable, but I do saye there is a difference betwyxt Talpa and Testudo, for Testudo is an impostume hauing a lytle bladder, and so hath not Talpa.

☞ The cause of this impediment.

¶ This impedimente doth come of a venemous humour which is tumorose.

☞ A remedy.

* Fyrst purge the head and the stomake with the pylles of Loche and shaue the head, and than make incision crosse wyse, and pull or cupp out of the tumorose matter and than lay downe the skyn, and vse sanatiue salues.

☞ The.345. Chapitre doth shewe of a Tympany in the bely.

Tympany

TImpanitis is the greke worde. The barbarus word is named Timpanides. In Englysche it is named a tympany the which doth make ones bely to swel lyke a taber or a drounket, and the flesshe of the body doth pine away, and it maketh one very short wynded and very faynt.

¶ The cause of this infirmitie.

¶ This infirmitie doth come of ventosicte inclosed in the bely.

¶ A remedy.

* Fyrst beware of all maner of meates that doth ingender wynde, as frutes, colde herbes and suche lyke. Also beware of drynkynge of newe ale or newe beere, and of eatynge of newe bread, of chese and nuttes and suche lyke thynges. Furthermore for this matter the bely must be kepte laxatiue with purgacions and clisters and suppo-

suppositers. And in Mountpyller for this matter is vsed incisions for if there be no incision there can not be longe lyke, dragges for this mattes is good that doth breake wynde, & so is euery thinge the whyche doth make a man to belche or to farte.

☞ The.346. Chapitre dothe shewe of feare.

TImor is the latin word. In greke it is named Dilia Feare.
In Englishe it is named feare and there is nothing so euyll to the herte as a sodeyne feare, for feare doth bryng in death to the herte.

☞ The cause of this impediment.

This impediment doth come many wayes, as feare by fyer, feare by water, feare of great displeasure of a great man, feare of kyllynge and such lyke.

☞ A remedy.

✠ For this matter thanke God of al aduersite, and vse mery company and so vse thy selfe that thou feare nothynge but God.

☞ The.347. Chapitre dothe shewe of syngyng or soundynge in a mannes eare.

TInnitus aurium be the latin wordes. In Englyshe it is named syngynge or a soundynge in a mans eares and this doth pronosticate deafnes Piping in the care.

☞ The cause of this impediment.

This impediment doth come of ventositie or wynd the whyche is in the heade and in the eares and can not get out,

☞ A remedy.

* Fyrste purge the head, and than take of the oyle of Castory, or els of the oyle of Radyshe & put it into the eare or eares, the oyle of bytter Almons is good, and so is oyle of Been instilled into the eares with blacke wolle,

☞ The.348. Chapitre dothe shewe of lytle wheales in the head.

TInea is the latin worde. In Englyshe it is named lytle wheales or skabbes in the skyn of the head, & there be many kyndes and sortes of these infirmyties, some Wheales or shabs.

some be inoyst and some be dzye, some be lyke teates, & some be lyke lytle hony colmes, and some be like hoppes oz wheten bzayn.

☞ The cause of this infirmite.

¶ This infirmitie doth come eyther by cozruption of bloud, oz els by abundance of reume oz some vaporous humour.

¶ A remedy.

¶ Fyzste shaue the head, oz slyp awaye the heares, than purge the head with gargarices and sternutacions, and purge the heade and stomake with pylles of Cochee, and anoynt the head with the oyle of Camomyl, oz with the oyle of Almons, oz with the oyle of Violettes, do this .iii. days and .iii. nyghtes, than after that washe the head with dzegges oz lyes of white wyne in the whiche a lytle Roche alome is desolued, and after that stampe Onyons and Garlyke togyther and rub the head with it .iii. oz .iiii. tymes, and after that anoynt the head with the iuyce of Coziander and Hony, oz els stampe Doues dunge with oyle Olyue and anoynt the head .v. oz .vi. tymes, oz els take .iii. vnces of Bozes greee and an vnce and a halfe of Bzymstone, stampe all togyther, and than put to ie an vnce, of Mercury moztified with fastynge spetyl and anoynt the heade.

¶ The .349. Chapitre doth shewe of one of the kyndes of lepzousnes named Tiria.

A kynd of lepzousnes.

Tiria is the latin wozd. In Englyshe it is named the tyze oz the pzopertie of an adder whiche is full of skales, so is this kynde of lepzousnes full of skales & skabbes, cozodyng the flesshe.

☞ The cause of this impedimente.

☞ This impediment doth come of a venemous and a melancoly humour.

☞ A remedy.

¶ Foz this vse Treacle & purgations and vomites, and than take of Mercury moztified with fastynge spetyl and Bzymstone, of eche an vnce, of Bozes greee .iii. vnces compounde this togyther & vse to anoynt the body, and than vse stuphes and bathes, and swetes.

¶ Foz Tisis loke in the Chapitre named Prisis.

The

☞ The.350. Chapitre dothe shewe of an impostume named Topinaria.

Topinaria is the latin wozde. In Englyshe it is an impostume in childzens heades, and yonge persons Apostume

☞ The cause of this impedimente.

¶ This impediment doth come of abundance of swete fleume oz els of abundance of bloud with fleume.

☞ A remedy.

¶ Fyzst take. iii. Onyons of a good quantite, and. iii. Egges and rost them togyther in the hote emeries of the fyer, than stampe them togyther and incozpozate al togyther with olde Bozes greese and make playsters, and if nede be make incision, and than mundyfy the place, and after all this incarnate the place, and than skyn it with salues.

Foz Tonsille loke in the Chapitre named Paristhomia.

☞ The. 351. Chapitre doth shewe of drawynge of a mans mouth towarde the eare.

Tortura oris be the latin wozdes. Almansoz doth name it Contractio. In englisch it is named a palsy which is false, foz it is mozе nerer a Crampe then a palsye foz it doth attract the sinewes of those partes. A wrye mouth.

☞ The cause of this impediment.

¶ This impediment doth come of coldnes taken oz els of an anger, oz of a spice of a particuler palsie.

☞ A remedy.

☞ Take of Mustarde halfe a pynt, and let the patient with his owne handes take. ii. oz. iii. sponfulles in his handes chafynge the one hande with the other and than let hym make fricacions, reducynge the syde of the mouthe the whiche is drawen to the one syde to bryng it to the other syde, do thus. v. dayes and vse diuers tymes gargarices and sternutations.

☞ The. 352. Chapitre dothe shewe of peynes in the Belly.

Torminium oz Tormen be the latin wozdes. In englyshe it is a peyne in the belly, oz a freetynge in the belly. Peines in the belly.

☞ The cause of this impediment.

☞ This impediment doth come eyther of coldeneſs in the guttes, or elſ of wynde intruſed in the belly, and can not get out, and it may come of conſtupacion.

☞ A remedy.

✝ Fyrſte kepe the bely warme, and ſe that thou be not coſtiue, and beware of eatynge colde meates and colde herbes and frutes, and vſe Diatripiperon and drages, and Clyſters, or els ſuppoſiters.

☞ The. 353. Chapitre dothe ſhewe of the Shakynge of the Head and handes.

Shakyng

TRomos is the greeke worde. In latin it is named Tremor or Iectigacio, or Morbus officialis. In Englyſhe it is named an officiall ſickenes, for as muche as it doth occupate an officiall member for it doth make a mans head to ſhake, or the handes or other partes to quake.

☞ The cauſe of theſe impedimentes.

¶ Theſe impedimentes doth come thorowe imbecillitie or wekenes of the ſinewes, alſo it maye come of extreme colde or great feare, or thorowe a greate anger, and beware of drynkynge in the morynyng, but eatyng ſomewhat before.

¶ A remedy.

¶ Fyrſt beware of colde, of feare, and of anger, and than vſe to waſhe the necke and the handes with the water that Sage and Balme hath ben ſoden in.

☞ The. 354. Chapitre dothe ſhewe of the Breſt bone.

The breſt bone.

THorax is the greke worde. In latin it is named Torax. In Engliſhe it is named the breſt bone the wher the may haue diuers impedimentes.

☞ The cauſe of theſe impediments.

¶ Theſe impedimentes of the breſte bone eyther doth come of ſome great bruſynge, or els of ſome purifienge of it or ſuchlyke.

¶ A remedy.

* Fyrſt for this matter inte.tally vſe eaſy or gentyll purgacions

as

as these folowynge. Pouder of the coddes of Steene, Mercury, Polypody, Cassia fistula, Pyllule aurea, Pyllule Cochie, and such lyke, and for a bryse take Sparmaceti with warme Ale and Malmesy. And exterially these oyntementes be good for the brest bone, oyle of Myntes, oyle of Spike and such lyke.

¶ The. 355. Chapitre doth shewe of a mans Stones.

TEsticuli is the latin worde. In greeke it is named Stones. Orchia. In Englysche it is named a mannes stones the which may haue many impedimentes.

¶ The cause of the impedimentes of the Stones.

☞ These impediumentes doth come by some of the kindes of the hernies or els by some other humour descendynge from the body to the koddes makyng swellinges or burnynges, or some other apostumacions, & it may come by a brose.

☞ A remedy.

☞ If it do come by any of the kyndes of the Hernies loke in the Chapitre named Hernia. If it do come any other wayes anoynte the stones with Unguentum album, or els make pultes or mollifienge bathes, or such lyke be good.

☞ The. 356. Chapitre doth shewe of the Wesande or throte boll. Wesande.

TRachea arteria be the latin wordes. In Englysche it is named the wesande, or the throte bol, by the whiche the wynde and the ayer is conueyed to the longes, & if any crome of brede, or drop of drynke go or enter into the sayde wesande, yf a man do not coughe he shulde be stranguled and therfore whether he wyl or wyll not he must cough and laye before hym that is in the throte and mouth, nor he can be in no quietnes vnto the tyme the matter be expelled or expulsed out of the throte, as it doth more largely appere in the Chapitre named Strangulacio.

¶ The cause of this impediment.

¶ This impedimente doth come of gredynes to eate

oz dzynke sodeynly not taking leysure, also it may come of some flye inhausted into a mans thzote sodeynly as I haue sene by other men as by my selfe, foz anyete oz a flye comming into a mannes mouth when he doeth take in his bzeth and ayer, loke what smal thyng is before the mouth is inhausted into the wesande, and so it perturbeth the pacient with coughynge.

☞ A remedy.

✠ ffoz the fyzst cause be nat to gredy, eate and dzynke with leyser fearyng God, and as foz the seconde cause I do committe only to God, foz this matter coughynge is good.

¶ Foz Trixcom loke in the seconde boke in the Extrauagantes.

☞ The. 357. Chapitre doth shewe of Swellynge of wartes and of agneiles.

Wertes

TVber is the latin wozde. In Englyshe it is named euery swellynge oz rysynge in the flesshe. Tuberc⁹la is a dymynitiue of the latin wozd Tuber & in Englisshe it is named a werte oz an aguell growyng in the fete oz tooes, and in latin they haue many kindes and termes, as Mellicerides, Gangilia, Athoromata and Stratomata.

¶ The cause of these impedimentes.

❧ These impedimentes doth come many wayes, yf it be wertes in the handes, face oz other superiall partes, it doth come of grosse and cozrupte humours, if it be agnelles it doth come of chafynge of the fete and of straite hosen in the fote, specially it doth come of strayte shoes werynge, and it may come by nature.

☞ A remedy.

☞ fyzste clyppe of their heades and than rubbe them well with Alome water and Bay salte, do this. ix. tymes and lay ouer the places thyn plates of leade.

¶ The. 358. Chapitre doth shewe of the Coughe.

Coughe.

TVssis is the latin wozde. In greeke it is named Vix. In Englyshe it is named a Coughe.

The

¶ The cause of this impediment.

This impediment doth come of the longes, or els of a reume distyllynge to the asperous arture, or the pipes of the longes. ¶ A remedy.

Fyrst for this matter lette the pacient be kepte in a clene ayer without corrupcion of Draughtes, dung hylles, and euyl sauours and sauours, Let the pacient beware of sweppynge of houses and stretes, and daunsyng vpon ryshes there where muche dust is vnder the ryshes, these thynges obserued and kepte, than the pacīēt muste eschewe and refrayne frome certeyne meates and dr̄ynkes and breades. Fyrst from breades, as stale and newe breade, frome soden breade, as Semnelles and Cracknelles, and also Cake bread and crustes. After this newe Ale or Beere, sower Ale or beere, or sower Syder or wyne, let the pacient refrayne frome it, Egges, mylke, and specally harde chese and nuttes, let them the which hath the Coughe eate none of it. A Ptisane made vnder this maner. Fyrst take of Enula campane rotes. iii. vnces mundified & slyced thyn, of Esope. ii. handfulles more or lesse, as the tyme of the yere shal requyre, for in Somer whan the vertue is in the herbes, is worth. iii. handfulles in Wynter, than take of Fenell rotes the pyth pulled out, or els of Fenel sedes the weyght of an vnce and a halfe, of Anys sedes. iii. vnces, of great Raysyns the stones pulled out a quarteron of a pounde, of Figges pulled into peces halfe a pounde, of Lycorryce brosed halfe a pounde, of Barly clensed or pycked clene and brosed, and so purified. iii. handfulles, sethe all this togyther in a galon of runnyng water, strayned and boyle all togyther tyl it be consumed to lesse than. iii. quartes, & than strayne it and let the pacient dr̄ynke morynge, none, and nyghte. iv. sponfull at a tyme. And whan this dr̄ynke named a Ptisane is done, let the pacient purge hym selfe with pylles of Cochie, or with pylles Stomatical, and after that vse Locsanum de pino. If in this matter wolde nat that sodenly a restriction shuld be cured lest peraduenture thorowe suche sodeyne mutacions inconuenience myght fall, for a sodeyne mutacion is deathe. And who so euer he be the whiche can coughe so longe he can nat dye, but beware the after clappes. And I do say, who so euer that can coughe and expulse or expel the biscus matter that wolde stop the pypes shal lyue longe, and they the whiche that wolde be holpen of an olde coughe and do pretende to stopvp the breath and the lyfe and all, let hym go about to stop vp the cough, good it is to take medicines to relaxe, or to lose biscus fleume.

¶ Thus endeth the letter of T. And here followeth the letter of V.

☞ The.359. Chapitre doth shewe of the small Pockes.

Small pockes.

VAriole minores bee the latin wordes. In Englysshe it is named the small pockes the which wyll breake out fyrste as small pushes, and after that they wyll be skabbed after a stynkyng sorte.

☞ The cause of this impediment.

☞ This impediment doth come more of the corruption of bloud then any other humour, it may come of a menstruous humour in the conception of a chylde wherfore this infirmitie is an accident cause to youth, age is not infested nor infected with this infyrmytie, onlesse it be throwe a great contagious ayer receyt and taken of infectious persons, and yf the pacient be so generated, beware of leprositie consequently wyll folowe.

¶ Aremedy.

☞ Fyrst let al Phisicions beware nat only in this infirmitie bue in many other, not to minister medicines exterial, which shulde be repercussiue, which is to say, to dryue in the infirmitie to the body, and beware in this matter of oyntmentes and bathes and of cold and open ayer, or of pykyng or touchyng any of the pusches or scabbes, kepe the pacient warme and let hym or her be of a good dyete to comforte bloude although that some expert doctours in this matter wolde that a man shulde exhaust bloude out of a veyne named Mediana.

☞ The.360. Chapitre dothe shewe of swellynge of the veynes specially in the fete and legges.

Swelling of veynes

VArices is the latin word. In Englysshe it is named swellynges of veynes in the fete & legges, and in other places aboue any naturall course.

¶ The cause of this infirmitie.

¶ This impediment doth come dyuers wayes, eyther by extreme labour with goynge, leappynge, daunsynge, wrastlynge, or suche lyke, or els it doth come of some

euyll

euyll humour descendynge from the superiall partes to the inferiall partes, and as I do precysely knowe, this matter is much grounded vpon vencosytie the whiche is the principall cause.

¶ A remedy.

☞ Fyrst it nede be, exhauste bloude out of the Basilike vayne, and than purge the matter with Vera ruffini, or with pylles of Lapidis lazuli, and than take of the skurfe of yron in a Smythes forge, a handfull, of wheten bran. iii. handful, seth this in white wyne or in lyes and washe the place. iii. tymes to vedwarde, and purge coler.

☞ For Varuce loke in the Chapitre named Acrochordones.

☞ The. 361. Chapitre dothe shewe of the principall Veynes.

VEne is the latin worde. In greeke it is named Sthigmos. In Englysche it is named veynes, a veine is a cundite that doth conteine the principal bloud in man, takyng theyr originall or begynnyng of the lyuer. There be many principal veynes in man, as the ramus veynes, then be these veynes, Mediana, Cardiaca, Cephalica, Sophena, Basilica, Epatica, Saluatella, and ȳ hemorodyall veynes they be named pryncypall veynes, for as much as they do parteyne to the pryncypall members, and they be the pryncypall veynes, for as muche as the pryncypalytie of al other veynes resteth in them and hath a confluence, or a course and recourse to and from thē, forthermore for this matter lette them looke that wolde haue more knowledge in the Chapitre named Mediana and in Phlebothomia. Veynes.

☞ The. 362. Chapitre doth shewe of venym or poysonnynge.

VEnenum is the latin worde. In greke it is named Ios. In Englysche it is named venim the which is the most subtilist matter that can be, for nature doth abhorre it, consyderynge that it doth infecte and corrupte Venym,

not onely official mẽbers but also the pẓincipal mẽbers.

☞ The cause of this matter.

☞ This matter doth come of some venemous wozme, oz beast bytyng oz stynging, and poysoning doth come by eatynge oz dzynkynge of poyson, howbeit in Rome they wyll poyson a mannes sterope, oz sadle, oz any other thynge, and if any parte of ones body do take anye heate oz warmenes of the poyson, the man is then poysoned.

☞ A remedy.

✠ If a man do percepue that he be poysoned, fyrst let hym vomit, and gyue hym purgacions, Clysters, oz suppositers, and let hym bloude of these veynes named Mediana and Cardiaca. and vse to dzynke Treacle oz Mitridatum, and also Garlyke and Rewe is good agaynst poyson oz poysonynge. If one be stonge oz bytten with a venemous beaste oz wozme, loke in the Chapitre named Morsus reptilium.

☞ The.363. Chapitre doth shewe of ventolite.

Ventolite VEntositas is the latin wozde. In greke it is named Auemodia. In Englyshe it is named ventolitie oz wynde.

☞ The cause of this impediment.

✠ This impediment doth come dyuers wayes, as by longe fastyng oz takynge of extreme colde, oz eatynge of frutes, oz eatyng of potage oz sewes, oz grosse meates and suchlyke.

✠ A remedy.

☞ Foz this matter vse to eate Diaspermaton, oz Diatesseron, oz Diaciminum, oz els take Anys sedes, of Caraway sedes, of Fenel sedes of Synger, of Setual, of Cloues, of Comyn sedes, of ech. .b. dzames, make pouder of all this and vse a pozcion euery day with meates, dzynkes oz potages, & beware of costiuenes & vse dzegges.

☞ The.364. Chapitre dothe shewe of diuers kyndes of wozmes.

Wozmes. VErmes is the latin wozde. In greeke it is named Scolices. In Englishe it is wozmes. And there be many

many kyndes of wozmes. There be in the bodye thze sozres, named Lumbrici, Ascarides, and Cucurbitie. Lumbrici be longe white wozmes in the body. Ascarides be smal lytle white wozmes as bygge as an here and halfe an ynche of length and they be in a gutte named the longacion and they wyl tycle in a mans foundement. Cucurbiti be square wozmes in a mans body, and I haue sene wozmes come out of a mans body lyke the fashion of a maggot, but they haue bene swart oz hauynge a darke colour. Also there be wozmes in a mans handes named Sirones, & there be wozmes in a mans fete named Begges, then is there a rynge wozme named in latin Impetigo. And there may be wozmes in a mans tethe & eares of the which I do pzetende to speke of nowe, as foz all the other wozmes I haue declared theyz pzopertiesand remedies in theyz owne Chapitres,

☞ The cause of wozmes in a mannes Eare.

¶ Two cauſes there be that a man haue wozmes in his eares, the one is ingendzed thozowe cozruption of the bzayne, the other is accidentall by crepynge in of a wozme into a mans eare oz eares.

☞ A remedy.

☞ Instyll into the eare the oyle of bitter Almons, oz els the oyle of wozmewode, oz els the iuyce of Rewe swarme euery thyng that must be put into the eare.

¶ Foz Vertigo loke in the Chapitre named Scoromos.

☞ The.365. Chapitre dothe shewe of a mans bladder.

VEsica is the latin wozde. In greke it is named Cystis. In Englyshe it is named a mans bladder, the which doth receyue the water oz vzyne the whiche doth dystyll from the lyuer and the raynes of the backe to it by the poozes named Vritides oz Vrichides. The bladder may haue many impedimentes, as skabbes, bicera- Bladder.

cion

cions inflammacions, also a palsy may be in the bladder or great debylytie that one can not holde his water.

☞ The cause of these impedimentes.

¶ These impediments doth come moste commonly of euyl ordrynge in youth, the other causes be shewed.

¶ A remedy.

☞ Fyrst anoynte the raynes and the coddes and other secret places with the oyle of Scorpions, & drynke read wyne in the whiche Mushe rons is soden in. Also I do aduertise euery man to discharge ofte the bladder and neuer to hold in the water, for by restrictynge of the water suche impedimentes be ingendred and so is the Goute.

¶ For Vesice, loke in the Chapitre named Phlitanat.

☞ The. 366. Chapitre doth shewe of hym or her that can nat slepe.

Watch. VIgilie is the latin word. In greke it is named Grigoriæ. In Inglyshe it is named watchyng or they that can not slepe.

☞ The cause of this impediment.

¶ This impedimente doth come thorowe ydelnesse or wekenes of the brayne, or els thorowe sickenes, anger, or fastyng, or els thorowe solicitudenes or repletion, or extreme heat, or extreme colde in the fete or suchlyke.

¶ A remedy.

¶ Take of the oyle of Violettes an vnce, of Opium halfe an vnce, incorporate this togyther with womās mylke and with a fyne lynnen cloth lay it to the temples. Or els take of the leues of Henbane, stampe it and lay it to the temples. Or els vse to eate of Letuce sedes, of white Popy sedes, of Mandragor sedes, of Saunder, of eche. iii. dr̄ames, but aboue all thynges myrthe is best to bedwarde.

¶ For Virago loke in the Chapitre named Mulier.

☞ The. 367. Chapitre dothe shewe of amannes yerde.

Amans yerde. VIrga virilis be the latin wordes. In greke it is named Aedion. And some do name it Psoli, or Hoxasis, or Opsis. In Englyshe it is named a mans yerde the whiche

whiche is a member full of synewes, arters, and beynes, with lacertes and other ligamentes, the synewes doth procede from the newke which is the mary of the backe The erection of the yerde doth com frome the arters of ꝑ herte and the head. The beynes doth procede from the lyuer. The lacertes & the ligamentes doth procede out and from the thyes, specially of a bone or bones there beynge. The yerde maye haue many impedimentes as well within the condyte as without vnder the skynne of the head of the yerde.

☞ The cause of these impediimentes.

❧ These impediimentes doth come as I sayde many wayes. If it do come interially in the cũdyte of the yerd it doth come of an hote colericke humour, or els by some euyll humour ingendred eyther in the bladder, or els in the raynes of the backe, and it maye come of an euyll disposed woman that is eyther fylthy or els pretending to do man displeasure. If it do come exterially whiche is to saye that the impediment be in, vnder, or vpon the head of the yerde betwyxt the skyn and the head of the yerde, eyther it doth coine of heate of the body, or els tho rowe much medlynge with a woman specially if she be menstruous, pockey, or leprous.

☞ A remedy.

☞ If this impediimente be in any interiall cause, vse to drynke mylke, or els drynke ofte a good porcion of the water of Hawes, and iniect into the yerde the water of Camphyre. If the impediiment be betwyxt the skyn and the head of the yerde and the heade selfe, washe the head of the yerde diuers tymes with white wyne. And after that vse the pouder of a rotten poste, or any siccatiue medecines, or els Populton, or vnguentum Egipsicum is good.

☞ The.368. Chapitre doth shewe of a mans syght.

VIsus is the latin worde. In greke it is named Oni clies. In Englyshe it is named a mans syght the which may haue many impediimentes as spooze blynde, starke Syght.

darke blynd, gogle eyes and many other impedimentes as it doth apere in diuers Chapitres of this boke, specially in these Chapitres named Oculus, Tarphati, Argemata, Bothor, Epiphora, Lacrime Lencomata, Liptitudo, Macula in oculo, Ophtalmia, Ordiolus, Pauus, Pecia in oculo, Phlitanai, Pterigion, Sebel, Vngula, & Straboſitas.

¶ The cause of these impedimentes.

✠ There can no impediment come to the eye, but eyther it doth come of an interiall cause, or els of an exteriall cause, as it doth appeare in the Chapitres of the afore sayde wordes.

☜ A remedy to clarify the syght.

¶ Fyrſt vſe gargarices and ſternutaciõs, and easy purgacions to purge the head, and do as it is wryten in the Chap. named Oculus ☞ For Vtiligo loke in the Chapitre named Luce.

* The. 369. Chapitre doth shew of Vlcers or vlcerations.

Vlcers.

VVlcus or Vlcera be the latin wordes. In greke it is named Helcos or Helcea. In Englishe it is named an vlcer or vlcerations the which is a putrifted and a corrupte matter in a sore.

☞ The cause of this mattter

☞ This matter doth come of a colerycke and a sharpe humour.

¶ A remedy.

¶ Fyrſt take of vnguentum Egipſiacum. ii. vnces, myxt with the iuyce of Pome garnades and mundify the place and that wyll kyll the malignite of it. Also it is good to washe oft the vlcer with the water of Plantain, in the whiche a lytle roche Alome is desolued in, and let the pacient vſe a good dyet, as well in meates as in drynkes and let hym not be costiue but laratiue.

☞ The. 370. Chapitre doth shewe of a mans Nauyll.

Nauyll.

VMbelicus is the latin worde. In greke it is named Omphalos. In Englishe it is named a mans nauil the

the whiche may haue dyuers impedimentes, for the nayl may fall out or be burſten or there may be ſome apoſtumacion.

☞ The cauſe of theſe impedimentes.

¶ Theſe impedimentes doth come eyther of great crienge or of great halowynge or of lewzynge, it maye come of a great bzoſe, or lyftynge or straynyng.

☞ A remedy.

¶ Fyrſt make a truſſe of white fuſtiane and ſtuffe it with carded wolle or Cotton, and than truſſe in the matter, and after that lette the pacient dzynke with ſtale ale the iuyce of Daſeyes, Centrinody, Knewholme rotes, Auance, and the rotes of Polipody, or ſeth all togyther in clarified Ale, and dzynke of it moznynge and euenynge. ix. dayes.

☞ The .371. Chapitre dothe ſhewe of a ſofte apoſtumacion.

Vndimia is the latin wozde. And ſome doth ſaye it is a barbarous wozde. In Englyſhe it is named a colde appoſtumacion, white, and ſofte. Apoſtume

¶ The cauſe of this impediment.

¶ This impediment doth come of a colde fleumatyke humour.

☞ A remedy.

☞ Fyrſt maturate the cauſe with Pultelis, and than make a corolyue with Cantarides, than miniſter rentes and after that ſalues attractiue.

☞ For Vngula loke in the Chapitre named Pterigion.

☞ The .372. Chapitre doth ſhewe of a mans Nayles.

Vngues is the latin wozde. In greeke it is named Oniches. In Engliſhe it is named a mans nayles the which may haue dyuers impedimentes, as fallynge of the nayles, or rottyng of nayles, and by popſonynge or brokynge, or by ſtrayte ſhoes werynge a man maye leſe his nayles, and ſome mens nayles be very hard and and ſome be ſofte. Nayles.

The

☞ The cause of these impedimentes?

¶ The cause of the moste parte of these impidimentes is shewed before, yf the nayles be harde, it doth come of grosse humours, if the nayles be softe it doth come of gentyll nature.

¶ A remedy.

☞ Who so euer that hath cuyll nayles, vse the oyle of Roses, and the iuyce of Plantaine myxte with the white of an egge and anoynt the nayles.

☞ The. 373. Chapitre doth shewe of Wometynge.

Wometig

VOmitus is the latin worde: In greeke it is named Emitos. In Englysshe it is named wometyng, or a vomyt or perbreakynge.

¶ The cause of this impediment.

¶ This impediment doth come either voluntary or inuoluntary, yf it be voluntary it doth come by prouocacion, as by puttynge the fynger into the throte or elsto put a fether or a braunce of rosemary or suche lyke into the throte. Or els it may come by takynge some poeyon or some herbe, or some other medecine, yf it do come inuoluntary, thē it doth come of the malice of the stomake.

☞ A remedy for inuoluntary wometynge.

☞ Take of Anys sedes. ii. dr̄ames, of Mastike a dr̄ame, of Synger a dr̄ame and a halfe, of all this make fine powder and put it into. b. sponfull of Rose water and with suger let the pacient drynke it. I do gyue this potion without suger, or els take of Opium a dr̄ame, myxe it with the iuyce of Plantaine and a lytle saffron and drynke of this. iii. or. iiii. tymes.

✠ For Volnulus loke in the Chapitre named Cordapsis.

☞ The. 374. Chapitre dothe shewe of a mans voyce.

A mans voyce.

VOx is the latin word. In greke it is named Phoni In Englische it is named a mans voyce, the which may haue dyuers impedimences as horsnes, brayenge, and otherwhile it is taken away,

The

¶ The cause of these impedimentes.

These impedimentes doth come many wayes, either by sickenes, or els by lepzousnes, or it may come by hallowynge, or by extreme alewzynge, or cryeng, or by to corazgious syngynge, fetchyng a greater compasse then easely a man can reche. Also it may come thozow great colde takynge after an heate, it it come of cryenge and callynge vpon bzute beastes, and it maye come of cole duste or any other dust or smoke the which may opilate the ozgans or pypes of the bzeste.

☞ A remedy.

¶ Fyzst eschewe colnes and dzynke butterd Ale or butterd beere and vse easy purgacions and warme meate and swete meates, for all sower meates and salt meates and bytter thynges be not good for the voyce

Vrina For Vrina loke in the seconde boke named the Extra regantes.

☞ The. 375. Chapitre dothe shewe of the condites of the bzine.

Vrine.

VRichides or Vritides be the latin wordes. In Englyshe it is the cundytes thozow the which the water doth passe, and some do name them the water gates the which be tyed to the matryx of a woman the whiche may haue certeyne impedimentes as stoppynge of the water by the stone or by some grosse humour.

☞ The cause is shewed.

¶ A remedy.

☞ Fyzst vse Clysters or els suppositers, and to dzynke Persely sedes and a lytle Heat made in fyne poudet, dzynke it with Renysshe wyne, or white wyne, or with Posset ale.

☞ The. 376. Chapitre dothe shewe of a womans secret membze.

Porta ventris.

VVlua is the latin wozde. In greke it is named Histira. In English it is named a womans secret mēber the which is ỹ gate or doze of the matryx or bellye, and

and there may bede many diseases, as vlcers, skabbes, appostumes, fystures, fystles, testures, the pockes, and burnyng of an harlot.

¶ The cause of these impdimentes.

☞ Many of these impedimentes doth come by lyenge with an vnclene man or menne, or lyenge with vnclene women or vnclene persons.

¶ A remedy.

☞ For a remedy for al these aforesayde diseases, loke in the Chapitres of the propre names of the wordes and there is remedy sufficient.

☞ The. 377. Chapitre doth shewe of woundes.

A wound. VVlnus or Vulnera be the latin wordes. In greke it is named Trauma or Traumata. In Englyshe it is named a wounde or woundes, and there be dyuers sortes of woundes, some be newe and freshe woundes and some be olde woundes, some be depe woundes, and some be playne woundes, and some fystuled, and some be festered, some be vlcerated and some hath fyssures, and some hath none.

☞ The cause of woundes

¶ Most comenly woundes doth come thorowe an harlot, or for an hounde, it doth come also thorowe quarelynge, that some hote knaupshe bloude wolde be out, & dyuers tymes woundes doth come thorowe dronkennes for when the drynke is in, the wytte is out, and then haue at the, and thou at me, fooles be they that wold them part, that wyl make such a dronken marte.

¶ A remedy.

☞ If it be a grene wounde, fyrste stanche the bloude, and yf the wounde be large and wyde stytche it, and after that lay a playster and let it lye. xx. houres or more, thã open it, and mundify it with white wyne. And if the wounde be depe vse siccatiue playsters made with Olibanum, Frankensence, Literge, Yreos, the bran of Benes, and Aristologia rotunda and suche lyke. If the wounde be playne take of the rotes of Lylies, of pome Garnade tynes, of

galles

Galles, of Aloes oz luche lyke. If the woundes be indifferent the wounde mundificd, vse the pouder of Myztylles and Rose leues and luche lyke, and let the pacient beware of benerious actes & of contagious meates and dzynkes.

¶ Jn oz Vnea loke in the addicions after the Extrauagantes.

☞ The. 387. Chapitre doth shewe of the Wuels.

VVele is the lattyn wozde. Jn englyshe it is named wuels the whiche dothe lye in the couse of the mouthe lyke lytle longe teetes and other whyle they do swell, and other whyle they do fall downe out of theyz place. Wuels.

¶ The cause of these impedimentes.

¶ If wuels do swell it dothe come thozowe abounddaunce of reume oz els thozowe a hote humoure, if the wuels do fall eyther it doth come by laboure oz by heet, oz els thozowe great syckues and wekenes.

☞ A remedy.

¶ If it do come of reume, vse gargarices and sternutacions. and purge the head and the stomake with pylles of Lochee. If it do come of heat purge coler, and put vp the Wuels that doth fal with the thome layenge Peper on the thome, and vse to eate Peper oz els take the pouder of a Snayle that is burnte and myxe it with Hony and lay it on the ende of the thome & than put vp the wuels.

❧ Thus endeth the letter of. V. And here followeth the letter of. X.

☞ The. 379. Chapitre dothe shewe of an impediment in the eyes.



Rophthalmia is the greke wozde. Jn englyshe it is named a blast oz an impedyment in the eye, the which maye come certeyne wayes. Eyes.

¶ The cause of this impediment.

✤ This impediment doth come of an euyl wynde

wynde or elles of some contagyous heet or of an euyll humoure or suche lyke, for the eye wyll neyther swell, nor water nor dzoppe.

☞ A remedy.

I myghte here shewe of many salubzioule medecines, but the best medecine that I do knowe is to lette the matter alone and medle nat with it but were before the eyes apece of blacke sarcenet and eate neyther garlycke nor onyons nor dzynke no wynes nor stronge ale, and it wyll were awaye.

☞ The .380. Chapytre dothe shewe of a gut the which dothe lye behynde the weiande or thzote boll thorowe the which meate and dzynke doth passe oute of the mouthe into the stomake

Ysophagō

Ysophagus is the latyn worde. In Greke it is named Oysophagos or Meri. In englisch it is named Ysofagon or the mery, or the gut of the stomake the which doth descend from the Epiglote to the orifice of the stomake, there is nothynge that doth passe thorowe the thzote boll or the weiande but onelye wynde, yf by chaunce there do at anye tyme anye dzoppe of dzynke or crome of bzeade, or flye, or any suche lyke thynges doth happen into the weiande there is no remedye but to coughe it out agayne, yf so be that there do by gredy eatynge, or elis by anye other mysfortune that any fysche or fleshe bone, or anye other thynge do staye in the orifice of the prenominated. Ysofagon otherwise named the mery, then do as it shal folowe.

☞ The causes be shewed.

☞ A remedy.

¶ If there happen a bone, or a pyn, or any other thyng into ones thzote, fyrst prouoke a vomite, and if that wyll nat helpe, dzynke a sponfull or more of oyle Olyue otherwyse named in Englande Salade oyle, and dzynke well, and slepe vpon it.

¶ For Ypichima looke in the chapitre named Catharacta

For

☞ For Yposarca loke in the chapitre named Anosarca or Hidropis.

☞ The. 381. Chapitre dothe shewe of them that doth abhorre water.

Abhorryng of water.

YDroforbia or Hidroforbia be the greke wordes the vsiall worde of latyn is detiued oute of greke named Ydroforbia as is sayde, I haue sene and redde that the barbarous worde is named Euforbium which is false, for Euforbium is a gumme. Hidroforbia in englyshe is abhorrynge of water as I lerned in the partes of greece, and some doth saye it is water in the belye, and some doth saye that it is an impediment of hym that can not se the waues of the see or soundynge of the water but his stomake is turned and must, or els is redy to perbreake or to vomyt.

¶ The cause of this impediment.

¶ This impediment doth come as many auctours doeth say of a melancoly humour for the inpotent is named a melancoly passion but I do saye as I do knowe not onelye by my selfe but by manye other whan I dyd vse the seas, and of all ages, and of all complexions beynge in my company, that this matter dyd come more of coler than melancoly, considerynge that coler is mouable and doth swimme in the stomake.

☞ A remedy.

☞ For this matter purge Coler and melancoly humours, for I my selfe, whiche am a Phisicion is combered muche lyke this passion, for I can not away with water nor waters by nauigacion, wherfore I do leue al water and to take my selfe to good Ale, and other whyle for Ale I do take good Gascon wyne, but I wyl not drynke stronge wynes, as Malmesey, Romney, Romanishe wyne, wyne Moorse, wyne Greke, and Secke, but other whyle a draught or two of Muscadell or Watterde, Osey, Capryche, Aligant, Tyre, Raspyte, I wyll not refuse, but white wyne of Angeou, or wyne of Orleance, or Renyshe wyne, white or read is good for al men, there is lytle read Renyshe wyne, except it growe about Bon beyonde Colyn. There be many other wynes in diuers

regions, prouinces and countreys that we haue not in Englande. But this I do say, that all the kyngdomes of the worlde haue not so many sondry kyndes of wynes, as be in Englande, and yet there is nothynge to make wyne of.

¶ Thus endeth the letter of. Y. And here followeth the letter of Z.

☞ The. 382. Chapitre dothe shewe of dyse scabbes.

Scabbes.

Erma or Zerua be the latyn wordes. In greke it is named Psora or Lichen the barbarous worde is named Lichena. In englysche it is a kynde of skabbes the whiche be infectious.

¶ The cause of this impediment.

This impediment doth come of dyspsynge of euyll dyynkes and of eatynge of contagyous meates, specyallye by lyenge with infectious persons, it maye come of the corruptyon of bloude, or els by some menstrous humoure.

A remedy.

☞ Take of salte water a galon, and seth in it. iii. handfulles of cromes of wheten bread that is leuande and washe the body with the water twyse or thryse, or els washe the body in the Sea. ii. or .iii. tymes, or els take the bran made of Clocle sedes. iii. handfull, of the powder of Brymstone. ii. vnces seth this in a potell of white wyne or Vineger, and washe the body. iii. or. iiii. tymes.

☞ The. 383. Chapitre dothe shewe of an impostume that doth come of Fleume.

Apostume

Zmie is the latyn worde. In englysche it is an impostume ingendred of a fleumatyke humour.

☞ The cause is shewed.

A remedy.

¶ Fyrst purge fleume, than maturate the matter, and than launce the impostume, or els make a corosiue, and make tentes & after that minister salues attractiue, and than maturate the flesshe and anoynt the place.

The

☞ The.384.Chapitre doth shewe of a Pannicle the whyche shalbe reherced.

ZIrbus is the latyn worde. In englyshe it is a pannycle or a caule compounde of.ii. thyn tunicles of dyuers arcoures, and vaynes and fatnesse, it doth couer the stomake and the guttes and it doth kepe the heet of them and doth defende the cold, this pellicle or pannycle or caule may be relaxed or broken. A pellicle.

☞ The cause of this impediment.

¶ This impediment doth come of some great strayne, brose, or fall, or some greate lyft or suche lyke thynges.

¶ A remedy.

☞ Fyrst make incision, and after that canterise the abstraction, and I haue sene the cut canterised that the fluxe of bloud shuld nat folowe, the ouerplus of my mynde in this matter and all other matters I do commyt it to the industry of wyse and expert Physicions and Chierurgions.

τέλος τοῦ βʹ βιβλίου.

¶ Here endeth the first boke examined in Oxford in June the yere of our lord. M. CCCCC. xlvi. And in the reigne of our souerayne Lorde kynge Henrye the. viii. kynge of Englande, Fraunce, and Irelande the. xxxviii. yere.

And newly Imprinted and corrected, the yere of our Lorde God. M. CCCCC. L.II.

☞ Here foloweth the Table of this present booke.

A

¶ The.i. Chapitre doth shewe of Abstynence. Folio.vii.
¶ The.ii. Chapitre doth shewe of Abhorsyng of a mans stomake. Folio. eodem.
¶ The.iii. Chapitre doth shewe of Abhorsion Folio.viii.
¶ The,iiii. Chapitre doth shew of a skurfe in the skyn of the head. Folio. eodem.
¶ The.v. Chapitre doth shewe of a runnynge scabbe Folio.eodem.
✠ The.vi. Chapitre doth shewe of an impediment in the corner of the eye. Fol.ix.
¶ The.vii. Chapitre doth shewe of vlcerascions. Folio eodem.
¶ The.viii. Chapitre doth shewe of the grene sycknes or the grene Jaunes. Fol.eodem
¶ The.ix. Chapitre doth shewe of the whit morphewe. Folio eodem.
¶ The.x. Chapitre doth shewe of a fistulus impostume. Folio.x.
☞ The.xi. Chapitre doth shewe of the inflacion of eyes. Folio.eodem
¶ The.xii. Chapitre doth shewe of one of the.iiii. kyndes of Lipposie. Fol.eodem.
☞ The.xiii. Chapitre doth shewe of a Carbocle Folio.xi.
¶ The.xiiii. Chapitre doth shewe of lytle corncis in the rote of the tonge. Folio.xii.
¶ The.xv. Chapitre doth shewe of one of the kyndes of the kalkyng sickenes. Fol.eo.
☞ The.xvi. Chapitre doth shewe of warres. Folio.eodem.
¶ The.xvii. Chapitre doth shewe of one of the kyndes of the Hydroposyes. Fol.xiii.
¶ The.xviii. Chapitre doth shewe of casting vp of a mans meate. Folio eodem.
¶ The.xix. Chapitre doth shew of burning of an harlotte. Folio. eodem.
¶ The.xx. Chapitre doth shewe of a mans byeth or ende. Folio.eodē.
☞ The.xxi. Chapitre doth shewe of the squyne Folio.xiiii.
☞ The.xxii Chapitre doth shewe of the soule of man. Folio . eodem.
¶ The.xxiii. Chapitre doth shewe of a mans mynde. Folio.xv.
¶ The.xxiiii. Chapitredoth shewe of a byle. or a felon. Folio.eodem
¶ The.xxv. Chapitre doth shewe of a mans aers or foundment. Folio.eodem
¶ The.xxvi. Chapitre doth shewe of an hote vlceracio in the rouke of the mouth. fo.xvi.
¶ The.xxvii. Chapitre doth shewe of a mans apetyde Folio. eodem.
¶ The.xxviii. Chapitre doth shew of the Apoplexye. Folio eodem.
¶ The.xxix. Chapitre doth shewe of imposthumes generall. Folio.xvii.
¶ The.xxx. Chapitre doth shewe of a Eyebryne water, Folio.eodem.
¶ The.xxxi. Chapitre doth shewe of a sore in the eyes. Folio.eodē.
¶ The.xxxii. Chapitre doth shew of the gout archetycke. Folio.xviii.
✠ The.xxxiii. Chapitre doth shewe of the eye when it is bloudshot, Folio. eodem.
☞ The.xxxiiii. Chapitre doth shewe of arsers. Folio. eodē.
¶ The.xxxv. Chapitre doth shewe of pulses and whelkes. Folio.eodem
¶ The.xxxvi. Chapitre doth shewe of wormes. Folio . xix.
¶ The.xxxvii. Chapitre doth shewe of the putrifieng of the flesshe. Folio.eodem.
¶ The.xxxviii. Chapitre doth shewe of one of the kindes of Hydroplies. Folio. eodem.
☞ The.xxxix. Chapitre doth shewe of alsmatycke persons whiche be shorte wynded. Folio. xx.
¶ The.xl. Chapitre doth shewe of a mans eares. Folio. eodem.

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¶ The.xli. Chapitre doth shewe of stuesynge or stanesyng. Folio.xxi
¶ The.xlii. Chapitre doth shewe of a gresy apetyde. Fol eodem
¶ The.xliii. Chapitre doth shewe of horses. Folio. eodem.
¶ The.xliiii. Chapitre doth shewe of an impostume in the eye. Folio. eodē
¶ The.xlv. Chapitre doth shewe of an impostume in the necke. Folio.xxii.
¶ The.xlvi. Chapitre doth shew of a mans codde. Folio.eodem.
¶ The.xlvii. Chapitre doth shew of a mans armes. Folio.eodem.

☞ The.48.chapitre doth shewe of an impostume or swellynge in the face. Folio. eodem.
The.49.chapitre doth shew of a grosse impostume. folio.xxiii.

L.

¶ The.50. chapitre doth shewe of an inkiemytie the whiche is concurrante with an hyedropsie. folio eodem.
The.51.chapitre dothe shewe of a mannes heles. folio.eodem.
The .52. chapitre doth shewe of the pypes of the lunges. folio eodem.
☞ The.53. chapitre dothe shewe of a canker. folio.xxiiii.
The .54. chapitre dothe shewe of a swellynge. folio eodem.
The .55. chapitre doth shewe of a canine or a dogges apetyde. folio eodem.
¶ The.56. chapitre dothe shewe of a mannes heere. folio.xxv.
The .57. chapitre doth shewe of a mannes head. folio eodem.
¶ The.58. chapitre dothe shewe of a Carbocle or a botche. folio.xxvi.
The.59. chapitre dothe shewe of the sychnes of the pypsons. folio eodem.
¶ The .60. chapitre dothe shewe of a canker in a mannes nose. folio eodem.
The.61. chapitre doth shewe of the cardiake passion. folio.xxvii.
☞ The .62. chapitre dothe shewe of the flesshe of man. folio eodem.
The.63. chapitre dothe shewe of the purgacion of mannes wyttc. folio eodem.
¶ The.64. chapitre dothe shewe of one of the kyndes of fallynge sychenes. fol. eodem.
The .65. chapitre dothe shewe of a depe slepe folio xxviii.
¶ The .66. chapitre doth shewe of a caracte. folio. eodem.
☞ The .67. chapitre doth shewe of a catarue or a murre. folio.eodem
¶ The.68. chapitre dothe shewe of the cephalarge, folio .xxix.
The.69. chapitre dothe shewe of the cephale or head ache. folio.eodem.
¶ The.70.chapitre dothe shewe of a mannes skull. folio eodem.
¶ The .71. chapitre dothe shewe of a manns brayne. folio eodem.
The.72.chapitre dothe shewe of the hynder parte of the head. folio.xxx.
¶ The.73.chapitre dothe shewe of an inflymitie in the eyelydde. folio eodem.
¶ The.74. chapitre dothe shewe of the ciphac. folio eodem.
The .75. chapitre doth shewe of carncls. Folio. xxxi.
¶ The.76. chapitre doth shewe of the goute in the handes. folio eodem.
The.77.chapitre doth shewe of carnal copulation. folio eodem.
¶ The . 78. chapitre dothe shewe of the colycke. folio.xxxii.
The.79. chapitre doth shewe of an humoure named coler. folio eodem.
¶ The .80. chapitre dothe shewe of belye ache. folio.xxxiii.
The.81. chapitre dothe shewe of a mans or womans coloure. folio eodem.
The.82.chapitre dothe shewe of burynge. Folio. eodem.
✠ The.83. chapitre dothe shewe of a terrible and depe slepe folio.xxxiiii.
The .84. chapitre dothe shewe of conception. folio eodem.
¶ The .85. chapitre doth shewe of slepynge with open eyes. folio eodem.
The.86. chapitre dothe shewe of the hart of man. folio.xxxv.
¶ The.87.chapitre dothe shewe of deefnesse. folio eodem
The.88. chapitre dothe shewe of Ilica passio. folio eodem.
The 89. chapitre dothe shewe of a mannes body. folio xxxvi.
The.90.chapitre dothe shewe of corpulence. Folio. eodem.
The.91.chapitre doth shewe of the pose. Folio. eodem.
The . 92. chapitre dothe shewe of surfisynge folio eodem.
The.93.chapitre doth shewe of the strynges of the stones. folio.xxxvii.
The.94 chapitre dothe shewe of a mannes skynne. Folio eodem.
* The.95 .chapitre dothe shewe of square wormes in a mannes bodye. Folio. eodem.
✠ The.96.chapitre dothe shewe of imperfyte digestion. Folio eodem

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¶ The.97. chapitre doth shewe of a mans tothe. Folio.xxxviii.
¶ The.98. chapitre doth shewe of inordynate pyllynge Folio eodem
¶ The.99. chapitre doth shewe of peyne or dolour. Folio. eodem
¶ The.100. chapitre doth shewe of a mans mydryffe. Folio. xxxix.
¶ The.101. chapitre doth shewe of rylyng or lyftynge vp of the herte and brayne. Folio. eodem.
¶ The.103. chapitre doth shewe of a mans dygestion. Folio eodem.
¶ The.104. chapitre doth shewe of the fingers of Man. Folio.xl.
¶ The.105. chapitre doth shewe of whestynge and stoppynge of a mannes wynde. Folio. eodem.
The.106. chapitre doth shew of a perilous flyxe. Folio.eodē.
☞ The.107. chapitre doth shewe of one that can not pesse. Folio eodem.
¶ The.108. Chapitre doth shew of a mans backe Folio.xli.
¶ The.109. chapitre doth shewe of knobbes & bulres in the flesshe. Fol. eodem

E

¶ The.110. chapitre doth shewe of dronkennes. Folio.xlii.
¶ The.111. chapitre doth shewe of anye swellyng that is sokte. Folio eodem
The.112. chapitre doth shewe of a mannes egestion. Folio.eodem.
The. 113. chapitre doth shewe of sonne burnynge. Folio.xliii.
The.114. chapitre doth shewe of the elephacy. Folio . eodem.
The.115. chapitre doth shewe of the conception of a chylde. Fol. eodem.
The.116. Chapitre doth shewe of sickenesses. Folio. eodem.
The.117. chapitre doth shewe of spyttynge of foule corrupte matter. Folio. xliiii.
The.118. Chapitre doth shewe of spyttynge of bloud. Folio. eodem.
The.119. chapiters doth shewe of the Mare Folio. eodem.
The.120. chapitre doth shewe of a mannes lyuer Folio. xlv.
The.121. chapitre doth shewe of the pestylence. Folio. eodem.
The.122. Chapitre doth shew of the fallyng syckenes Folio.xlvi
The.123. chapitre doth shewe of pusshes or wheales. Folio. eodem.
The.124. chapitre doth shewe of eructacion or belchyng. Folio. xlvii.
The.125. chapitre doth shewe of inflammacions of the eyes. Folio.eodē
The.126. chapitre doth shewe of a harde pusshe or wheale. Folio. eodem.
The.127. chapitre doth shew of putrifieng of the flesshe. Folio eodem
The.128. chapitre doth shewe of hartynge in a mans slepe Fol.xlviii
The.129. chapitre doth shewe of weales or pusshes Folio eodem.
The.130. chapitre doth shewe of excrementes. Folio. eodem.
The 131. Chapitre doth shewe of apostumacions. Fol. eodem.
The.132. chapitre doth shewe of exoriacion Folio eodem.
The.133. chapitre doth shewe of a mans face. folio. xlix.
The.134. chapitre doth shewe of a kynde of scalles. folio. eodem.
The. 135. chapitre doth shewe of the kyndes of feuers in generall. folio eodem
The.136. chapitre doth shewe of an Ephymer feuer. folio.l.
The.137. chapitre doth shewe of a cotydyan feuer folio.eodem.
The.138. chapitre doth shewe of a feuer tercian. folio.li.
The.139. chapitre doth shewe of a feuer quartayne. folio.eodē.
The.140. chapitre doth shewe of the synoch feuer. folio eodem
The.141. chapitre doth shewe of a feuer canson. Folio. lii.
The.142. chapitre doth shewe of the puetrified feuer. folio.eodem.
The.143. chapitre doth shewe of the Emphalone feuer. folio. liii.
The.144. chapitre doth shewe of the Empytrycke feuer folio.eodē
The.145. chapitre doth shewe of a feuer E-

pyale. folio eodem
The.146. Chapitre doth shewe of the Lepo rous feuer. folio.eodē
The.147. chapitre doth shewe of the Ez craith feuer. folio. liiii.
The.148. chapitre doth shewe of the erre typke feuer. folio. eodem.
The.149. chapitre doth shewe of the feuer Etyche. folio eodem.
The.150. chapitre doth shewe of the feuer Pestylence. folio.lv,
The.151. chapitre doth shewe of the feuer Iurden. folio. eodem
The.152. chapitre doth shewe of a mannes gall. folio. eodem.
The.153. chapitre doth shewe of a dead child folio. eodem.
The.154. chapitre doth shewe of synkynge breth. folio.eodē
☞ The.155. chapitre doth shew of fleume folio. eodem.
The.156. chapitre doth shewe of apostume folio . eodem.
The.157. chapitre doth shewe of chappes. folio. eodem.
The.158. chapitre doth shewe of a fystle. folio lvii
¶ The.159. chappytre doth shewe of ficus in ano. folio.eodem
The.160. chapitre doth shewe of bloud let tynge. folio. eodem
The.161. chapitre doth shewe of a wheale. named formica. folio eodē.
The.162. chapitre doth shewe of an harde impostume. fol. lviii.

G

The.163. chapitre doth shew of ioy or mirth folio. eodē.
The.164. chapitre doth shewe of croked shoulders. folio. eodem.
☞ The.165. chapitre doth shewe of tar neis folio. eodem
✠ The.166. chapitre doth shewe of the Ho mozy passion. folio.eodē
✠ The.167. chapitre doth shewe of a mans taskynge. folio. lx.
✠ The.168. chapitre doth shew of the rouf of the mouth. folio.eodē.
☞ The.169. chapitre doth shew of Gur gulacion. folio. eodem
✠ The.170. chapitre doth shewe of a sauce fleume face. folio eodē

H

☞ The.171. chapitre doth shewe of dub nesse of wytte folio. lxi.
¶ The.172. chapitre doth shewe of the Es merodes. folio.eodem
* The.173. chapitre doth shewe of Hes grym folio . eodem.
✠ The.174. chapitre doth shewe of lous tyche. folio lxii.
¶ The.175. chapitre doth shewe of the Hyngies. folio. eodē
The.176. chapitre doth shew of the kyndes of heruyes folio. eodem.
* The.177. chapitre doth shewe of a Tet ter. folio. lxiii.
✠ The.178. chapitre doth shewe of the Jaunes folio. eodem.
✠ The.179. chapitre doth shewe of the hi dropsye folio. eodē.
✠ The.180. chapitre doth shewe of a wate ry the humour. folio. lxiiii.
✠ The.181. chappytre doth shewe of eorling in the thyote folio.eodem
* The.182. chapitre doth shewe of a man. folio eodem.
¶ The.183. chapitre doth shewe of stan dynge of heares. folio.eodē.
✠ The.184. chapitre doth shewe of the.iiii. complexions. folio lxv.
✠ The.185. chapitre doth shewe of the hy pocunder. folio.eodē.

I

¶ The.186. chapitre doth shewe of a wind vnder the skyn. folio. eodem.
¶ The.187. chapitre doth shewe of sayntc Anthonys fyer. folio. lxvi.
✠ The.188. chapitre doth shewe of Swel lynge. folio eodē.
✠ The.189. chapitre doth shewe of Rynge wormes. folio.eodem
✠ The.190. chapitre doth shewe of inesty cions. folio.lxviii
The.191. chapitre doth shewe of Inūacy ons. folio. eodem.

☞ The.191. Chapitre doth shewe of stoppyng of a mans water. Folio. codē.
¶ The.193. Chapitre doth shewe of sulfocacion in the bely. Folio eodem.
¶ The.194. Chapitre doth shew of a mans ioyntes. folio. xlviii.

I

‡ The.195. chapitre doth shewe of a mannes lyppes. Folio. eodem.
✠ The.196. Chapitre doth shew of Scares. Folio. eodem.
✠ The.197. Chapitre doth shewe of womans mylke. Folio. lxix.
¶ The.198. Chapitre doth shewe of werines. Folio. eodem.
* The.199. Chapitre doth shewe of lepzoulnes Folio. eodem.
¶ The.200. Chapitre doth shewe of Fraeles Folio. eodem.
✠ The.201. Chapitre doth shewe of deppylacion Folio. eodem.
¶ The.202. Chapitre doth shewe of a web in the eye. Folio. lxx.
✠ The.203. Chapitre doth shew of a kind of Lepzoulnes. Folio eodē.
¶ The.204. chapitre doth shewe of imperfyte dygestion. Folio. eodem
✠ The 205. Chapitre doth shewe of blere eyes. folio eodem.
✠ The. 206. Chapitre doth shewe of the kyndes of scabbes. Folio. lxxi.
¶ The.207. chapitre doth shewe of a mans splene folio. eodē.
‡ The.208. Chapitre doth shewe of a mans tonge. folio. eodē.
The.209. Chapitre doth shewe of the stone in the bladder. Folio. lxxii.
¶ The.210. chapitre doth shewe of obly-nousnes. folio. eodem
✠ The.211. Chapitre doth shewe of a skurfe in all the body. Folio. eodem
The.212. Chapitre doth shewe of whyte wozmes. folio lxxiii.
✠ The.213. chapitre doth shewe of Lunatyche men. folio. eodem
The. 214. Chapitre doth shewe of Intemperance. Folio. eodem.

M

✠ The.215. chapitre doth shewe of the prin-cipal veynes in man. folio. eodē
* The.216. chapitre doth shewe of a sodeyn sycknes. folio. lxxiii.
The.217. chapitre doth shewe of the frenche pockes folio. eodem.
✠ The.218. Chapitre doth shewe of a fylthy scabbe. Folio. eodem.
The.219. chapitre doth shewe of womans bzestes. fol. eodem.
✠ The 220. chapitre doth shewe of a Madnes. folio. lxxv.
The.221. chapitre doth shewe of a mannes handes. Folio. eodem
✠ The.222. chapitre doth shewe of the matyx of a woman Folio. eodem
✠ The.223. chapitre doth shewe of the vertue of medecines. Folio. lxxvi.
✠ The.224. capitre doth shewe of the blacke Jawnes. Folio eodem.
The.225. chapitre dothe shewe of a mannes memozy. folio eodem.
The.226. chapitre doth shewe of the pzyncipall member in man. folio. lxxvii.
The.227. chapitre doth shew of a womans ternes. folio eodem.
✠ The.228. chapitre doth shewe of madnes. Folio eodem.
The.229. chapitre doth shewe of melancolye. Folio. lxxviii.
The.230. chapitre dothe shewe of an eupll vlceration. Folio eodem.
The.231. chapitre dothe shewe of a passion vnder. Folio. eodem.
The.232. chapitre dothe shewe of pyssyng. Folio. lxxix.
The.233. chapitre doth shewe of an impediment in the matryx. Folio eodem.
The.234. chapitre dothe shewe of stuttyng oz stammerynge. Folio. lxxx.
✠ The .235. chapitre doth shewe of a sycknesse. Folio eodem.
The.236. chapitre doth shewe of the kynges eupll. Folio eodem.
¶ The .237. chapitre dothe shewe of the Frenche pockes. Folio eodem.
¶ The.238. chapitre dothe shewe of the mozphewe. Folio. lxxxi.
¶ The.239. chapitre doth shewe of a wozte. Folio. eodem.
¶ The.240. chapitre doth shewe of a monster. Folio eodem.

The.241. Chapitre doth shewe of bycking. folio.eodem.
The.242. Chapitre doth shew of a woman. Folio. eodem.
✠ The.243. Chapitre doth shewe of musick Folio. lxxxiii.

M

¶ The.244. chapitre doth shew of a mans noselethpilles. folio.eodem
The.245. chapitre doth shewe of a mannes buttockes. folio.eodem.
✠ The.246. chapitre doth shewe of the nature of man. folio. eodem.
The.247. chapitre doth shewe of the stone. Folio. lxxxiiii
✠ The.248 chapitre doth shewe of an impostume in the backe. folio.eodem
✠ The.249. Chapitre doth shewe of mans syght. folio eodem.
✠ The.250. Chapitre doth shewe of the synewes of man. folio.eodē.
The.251. chapitre doth shewe of blysters. folio lxxxv.
☞ The.252. Chapitre doth shewe of nolime tangere. folio.eodem.

O

✠ The.253. chapitre doth shewe of the obliuiousnes. folio.eodem.
✠ The.254 chapitre doth shewe of a mans eyes. folio. lxxxvi.
The.255. Chapitre doth shewe of smellyng. folio eodem.
✱ The.256. Chapitre doth shewe of the crampe. folio. lxxxvii.
The.257. chapitre doth shewe of an impedimente in the eyes. folio eodem
✠ The. 258. chapitre doth shew of a cosne in the eye. folio eodem
The. 259. Chapitre doth shewe of sharpe wynded. folio.eodē.
✠ The.260. Chapitre doth shewe of mans mouth. fol. lxxxviii
¶ The.261. Chapitre doth shewe of mans bones. Folio.eodem.
☞ The.262. Chapitre doth shewe of yeasyng. Folio. eodem.
¶ The.263. chapitre doth shewe of the hinder part of the head. Folio. eodem.
¶ The.264. chapitre doth shewe of an vlcer in the nose. folio.eodem.

P.

☞ The.265. chapitre doth shewe of an impostume. folio. lxxxix.
The. 266. Chapitre doth shewe of kracles. folio. eodem.
¶ The.267. Chapitre doth shewe of a womans labour. Folio.eodem.
¶ The.268. chapitre doth shewe of inflactions of the eares. Folio lxxxx.
¶ The.269. chapitre doth shewe of Carnels. Folio. eodem.
¶ The.270. chapitre doth shewe of whytes kawe. Folio eodem.
☞ The.271. chapitre dothe shewe of the kyndes of palsyes. folio. eodem.
☞ The.272. chapitre doth shewe of kybes. Fol. lxxxxi.
¶ The.273. chapitre doth shewe of Lyce. Folio. eodem.
The.274. chapitre doth shewe of impedymentes in the lunges. Folio. eodem.
¶ The.275. chapitre doth shewe of carnels folio. lxxxxii.
The.276. chapitre doth shewe of a mannes fete. folio. eodem.
The.277. chapitre doth shewe of Dia mater. Folio .eodem.
The 278. chapitre doth shewe of phrenysies. folio. eodem.
The.279. chapitre doth shewe of whyte cosnes. Folio.lxxxxiii
The.280. chapitre doth shewe of the fatnes of a man. Folio. eodem.
The.281. chapitre doth shewe of matter in the eye. Fol. eodem.
The.282. Chapitre doth shewe of inuoluntary standing of a mans yerde. Fol eodē.
¶ The.283. chapitre dothe shewe of spitsyng of bloud. Folio. eodem.
The.284. chapitre doth shewe of a mannes spyttyll Folio. lxxxxiiii.
The.285. Chapitre doth shew of the pluricie folio. eodem.
The.286. chapitre doth shewe of fleshly matter in the nose. folio.eodem.
The.287. Chapitre doth shewe of the goute in the fete Folio. lxxxxv.

¶ The.288. chapitre doth shewe of polu-cions. folio.eodem.
The.289. chapitre doth shewe of skurfe in the head. folio eodem.
¶ The.290. chapitre doth shewe of sprow-synge. folio.lxxxvi.
The.291. chapitre doth shewe of bledynge at the nose. folio.eodem.
¶ The .292. chapitre dothe shewe of it-chynge. folio.eodem.
The 293. chapitre doth shewe of shabbes. Folio. eodem.
¶ The.294. chapitre doth shewe of con-sumption. folio.lxxxvii.
The.295. chapitre doth shewe of a webbe in a mannes eye. folio eodem.
¶ The.296. chapitre doth shewe of a mans nulles. folio eodem.
Th .297, chapitre doth shewe of bewtye. Folio. eodem.
¶ The .298. chapitre doth shewe of a mannes lunges. folio.lxxxviii.
The .299. chapitre dothe shewe of flees. Folio. eodem.
¶ The .300. chapitre dothe shewe of pushes. folio. eodem.

M.

The .301. chapitre dothe shewe of the squyneye. folio. lxxxix.

R.

¶ The.302. chapitre dothe shewe of the tongue. folio. eodem.
The. 303. chapitre dothe shewe of chappes. Folio. eodem.
The.304. chapitre dothe shewe of the her-nyes. folio. eodem.
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our Lorde God. M.
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imprimendum solum.

W P

THE SE-
CONDE BOKE OF
the Breuyary of
Healch, named the
Extrauagantes
foloweth.

Compyled by Andzewe
Boorde of Phisicke
doctor.

(:)

WHo so euer wyll knowe to nombze in Algozysme he may knowe by the nombzynge the Chapitres of these two bokes compzehended in one volume, foz it doth teache one to nombze from one to. CCC. and odde, and so by it one foz this matter may come to a fozther knowlege in Algozysme. Also in this boke a man shall knowe the Judicialles of Uzines and of the Pulses with diuers other infirmities, the whiche I dyd omytte and leue out in the fyzste boke. And foz as muche as I, noz no man els can wzitte so plainely the termes of Phisike that euery man can perceyue the receptes. Therfoze I do aduertise and do counsel all men to consulte with some experte Poticary in makynge and ozderynge of suche receptes and medecines. Furthermoze lerned men and other may wel interrupt and repzehende me foz wzytynge my incongruite that the latyn wozdes be nat truely set in theyz cases with the Englysshe wozdes, vsyng diuers tymes the nominatiue case foz other cases. I do it foz no other purpose, but that ignozaunt persons may the better vnderstande the matter. Foz I do nat wzyte these bokes foz lerned men, but foz symple and vnlerned men that they may haue some knowlege to ease them selfe in their dyseases and infirmites. And bycause that I dyd omyt and leaue out many thynges in the fyzste boke named the Bzeuiary of Health. In this boke named the Extrauagantes I haue supplied those matters the whiche shulde be rehersed in the fyzst boke. And nowe to conclude yf I haue omytted any thynge necessary to be expzessed in these bookes, oz haue not satisfyed euery mannes mynde of their infirmities oz diseases, I do remitte this matter to the fozther industry and iudgement of discrete doctours of Phisike and expert maysters of Thierurgy.

Thus endeth the Preface.

☞ The fyrste Chapitre dothe shewe of the distemperance of the Stomake.

ANorexia is the greke worde. The barbarus word is Anarexia In latin it is named Stomachi distemperamentum. In Englyshe it is named a distemperance of the stomake or auersion of the stomake from meate.

☞ The cause of this impediment.

¶ This impediment doth come of euyl humours in the stomake, or els throwe imbecillytie or wekenes of the stomake, or els throwe greate infyrmytie the whiche doth take away a mans stomake or apetyde.

¶ A remedy.

☞ The cause digested al sower thynges and sauces doth prouoke an apetyde, for this matter loke in Apetitus in the Bryuiary of Healthe.

☞ The. 2. Chapitre dothe shewe of lytle fat graynes in the browes.

ASarnar or Arneria be the araby wordes. In latyn it is named Aggregacio or Materia pinguis in supercilia. In Englyshe it is named a fatte matter in the browes the whiche be granulose aggregacions.

☞ The cause of this impedimente.

☞ This impedimente doth come of fleume or els of reume.

☞ A remedy.

¶ ffyrst washe the place with white wine. iii. tymes & after that anoynt the browes with the oyle of wormewod & purge fleume.

☞ The. 3. Chapitre dothe shewe of Hoore and of white heares.

CAnicies is the latin worde. In greke it is named Poliotos. In Englyshe it is named hoore or white heares.

☞ The cause of this matter.

¶ This matter doth come eyther naturally or els accydentally

dentally, yf it do come naturally it doth come thorowe age and melancoly humours, yf it do come accidentally it doth come thorowe feare, sorowe, greate trouble, great syckenes, and it maye come of to muche vsage of venerious actes.

☞ A remedy.

☞ If it do come naturally, that thynge the whiche nature doth gyue, no man by lernyng can take it away. If it do come accidentally vse the Electuary de Aromatibus, or the confection of Alharyse, and anoynt the head with the oyle of Costine.

☞ The 4. Chapitre dothe shewe of Chafynge specially vnder the eares.

CAroli is the latin worde. In Englyshe it is named chafyng, specially vnder the eares. And some doth say it is an vlceracion betwyxt the skynne and the head vnder the eares.

C The cause of these impedimentes.

This impediment doth come dyuers wayes, as by euyll humours in the head, or lyenge with vnclene or menstruous persons, or eatynge or drynkynge some euyll thynge.

☞ A remedy.

☞ If age, tyme, and strength wyll permyt it, open a beyne named Sophena and exhauste. ii. or. iii. vnces of the syde that the impediment is in, and after that purge the matter, and take of Cassia of Diacatolicon, of eche halfe an vnce, of the Electuary of Roses. ii. dr ames, and with the water of Endiue make a potion & drynke it at. iii. tymes, and if nede be vse Clysters and suppositers, and make playsters after this maner. Take of Malowes, of Roses leues, of Camomyll, of eche an handfull, of Melylote an vnce & a halfe, seth all this in fayre water, and put into it of the oyle of Dyl, of the oyle of Roses, of the oyle of Camomyll, of eche an vnce and make plasters of it and lay it to the place diuers nyghtes to bedwarde.

☞ The. v. Chapitre dothe shewe of Cartilages or Grystles.

CArtilago is the latin worde. In greeke it is named Chondros. In Englyshe it is named cartylages or grystles

grystles, to the whiche many impedimentes may come, as ache, and wrestynge of ioyntes, and suche lyke.

☞ The cause of this impediment.

¶ This impediment doth come of some great colde, or els by some euyll myssortune or chaunce.

☞ A remedy.

☞ Fyrst the oyle of Turpentyne myxte with Netes fote oyle is good, or a Pych cloth is good, and so is euery thynge the whiche is good for the ioyntes, therfore loke in the Chapitre named Iuncture in the Breuiary of Healthy.

☞ The. 6. Chapitre doth shewe of a Surfytte.

CAros is the greke worde. In latin it is named Crapula. In Englysche it is named a surfyt.

¶ The cause of this impediment.

☞ This impediment doth come most comonly of euyll rule or euyll dyet, or eating or drynking to much meat or drynke, or eatyng rawe or euyl meates and drinkes.

¶ A remedy.

¶ The best remedy for a Surfytte is to abstayne longe after that the surfytte is taken and to slepe muche, or els to labour it out, and for this matter purgacions be good, so be it that age & tyme wyll permyt it. And after a surfytte a draughte of Aqua vite maye be suffered.

☞ Chinus is the iuce procedyng of meat digested.

☞ The. 7. Chapitre dothe shewe of Agnelles in a manness fete.

CLauus is the latin worde, and some do name it Papula. In englysche it is named cornes or agnelles in a mannes fete or toes.

☞ The cause of this impediment,

☞ This impediment doth come by werynge of strayte shoes, by reason of the which the fete and the toes doth not lye at lybertie with ease and then labour with heate obuyatynge or beynge concurrant togyther doth pro-

create or ingender this aforesayde impediment.

¶ A remedy.

☞ Fyrste pare the Agnelles or cornes with a sharpe knyfe vnto the tyme it dothe come to the quycke flesshe that the blonde ronne out, wype away the blonde and than droppe into the place or places reed waxe, and let it lye vnto the tyme it be consumed, and than yf nede be reitterate this matter.

☞ The. 8. Chapitre doth shewe of amans Necke.

COllum is the latin worde. In greke it is named Auchin. In Englyshe it is named a necke. In the necke may be many diseases, as the crycke, or shakyng or suchlyke.

☞ The cause of these impediments.

¶ These impedimentes doth come eyther by lyenge awrye with the necke, or els it doth come of some colde taken in the necke, or els by some reumaticke humoure dystyllynge from the head to the necke, or it maye come of drynkynge in the morynge without breade or meate eatynge, or els by some great feare, or els anger.

¶ A remedy.

☞ If it do come of reume purge reume, as it is specified in the Chapitre named reuma in the Breuiary of healthy. If it do come of colde, or of the debilite of spondylles, anoynt the necke with the oyle of Anthos, otherwyse named the oyle of Rosmary flowers & beware of stouppynge with the head and necke, for this matter the oyle of Spyke is good. If it do come of a crycke or any other ways, anoynt the necke with oyle of Turpentine cõpounde with a lytle Aqua vite, and kepe the necke bone warme.

☞ The. 9. Chapitre dothe shewe of the Pylles or swellynge in the Foundement

COndiloma is the greke worde. In latin it is named Rugosum ani tuberculum. The barbarous worde is named Condolomata. In englyshe it is named a swellynge in the foundment and some doth take this for the pyles the whiche I do take this impedyniente of swel-

lynge

lynge doth more infest women then men.

¶ The cause of this impediment.

☞ This impediment doth come of reume and of the corruption of fleume.

☞ A remedy.

☞ Fyrste washe the place twise or thryse with white wyne, and than vse sicatiue medecines.

☞ The. 10. Chapitre doth shewe of a mannes Buttocke bones.

COxa is the latin worde. In greke it is named Ichion. In Englyshe it is named a buttocke bone, the which may haue many displeasures, as by a fal, a stripe, a brose, or suchelyke.

¶ A remedy.

☞ Take of Smalage and of Louage, of eche. ii. handfulles, of Malowes. iiii. handfull, of Deare suet. ii. vnces, sethe all this in ronnyng water, and after that bath and wash the place with the wather, and than to bedwarde, lay the substance vpon the place. Or els take of the oyle of Turpentine. iii. vnces and compounde it with Aqua vite and anoynt the place diuers tymes, or els take of the Netes fote oyle. iii. vnces, of the oyle of Spyke halfe an vnce & anoynt the place as one shulde grese a payre of olde botes.

☞ For Crassitudo loke in the Chapitre named Pinguedo in the fyrst boke named the Breuiary of healthe.

☞ The. 11. Chapitre dothe shewe of a Demoniacke person, the whiche is possessed of or with the Deuyll or deuyls.

DEmoniacus or Demoniaci be the latin wordes In greke it is named Demonici. In Englyshe it is named he or they the which be mad and possessed of the deuyll or deuyls, and theyr propertie is to hurt and kyll them selfe, or els to hurt and kyll any other thynge, therfore let euery man beware of them, and kepe them in a sure custody.

☞ The cause of this matter.

❧ This matter doth passe all maner of syckenesses and diseases, and is a fearefulande a terryble thynge to se a deuyl or deuyls shoulde haue so muche and so greate a power ouer man as it is specifyed of such persõs dyuers tymes in the gospell, specially in the. ix. Chapitre of Marke, Chryste sendynge his discyples to preache the worde of God, geuynge them power to make syck mẽ whole, lame men to go, blynde to se, &c. Some of theym dyd go by a man that was possessed of deuels, and they coude not make him whole. Shortly to conclude, Christ dyd make hym whole. The dyscyples of Chryste asked of hym why that they could not make the possessed man of the deuyls whole. And Jesus Christ sayd to thẽ: this kynde of deuyls can not be cast out without prayer and fastynge. Here it is to be noted that nowe a dayes few or elsnone doth set by prayer or fasting regardyng not gods wordes, in this mattere I do feare that such persons be possessed of the deuil although they be not stark madde, and to shewe we further of demoniake persons the whiche be starke madde. The fyrst tyme that I did dwell in Rome, there was a gentylwoman of Germany the whiche was possessed of deuyls, & she was brought to Rome to be made whole. For within the precynct of S. Peters church without S. Peters chapel standeth a pyller of white marble gratedrounde about with Yron, to the whiche our Lorde Jesus Chryste dyd lye in hym selfe vnto in Pylates hall, as the Romaynes doth say, to the which pyller al those that be possessed of the deuyll, out of dyuers countres and nacions be brought thyther, and as they saye of Rome such persons be made there whole. Amonge al other this woman of Germany whiche is. CCCC. myles and odde, frome Rome was

brought

bꝛought to the pyller I then there beyng pꝛesent with great strength and byolently with a.xx. oꝛ mo men this woman was put into that pyller within the yꝛon grate and after her dyd go in a Pꝛeest, and dyd examyne the woman vnder this maner in the Italyan tonge. Thou deuyl oꝛ deuyls I do abiure the by the potenciall power of the father and of the sonne our Loꝛde Jesus Chꝛyste and by the vertue of the holy ghoste that thou do shew to me, foꝛ what cause that thou doest possesse this woman, what woꝛdes was answered I wyll not wꝛyte, foꝛ men wyll not beleue it but wolde say it were a foule and great lye, but I did heare that I was afrayd to tary any longer lest that the deuyls shulde haue come out of her and to haue entred into me, remembꝛynge what is specified in the.viii. Chapitre of S Mathewe when that Jesus Chꝛist had made.ii. men whole the whiche was possessed of a legiõ of deuyls. A legiõ is.ix.M.ix.C. nynety and nyne, the sayd deuyls dyd desyꝛe Jesus that when they were expelled out of the afoꝛesayd two men, that they myght enter into a herde of hogges, and so they dyd, and the hogges dyd runne into the sea and were dꝛowned. I consyderynge this, and weke of faith and afeard, crossed my selfe and durst not to heare and se suche matters, foꝛ it was to stupendious and aboue all reason, yf I shulde wꝛyte it, and in this matter I dyd maruel of an other thynge yf the efficacitie of such makynge one whole dydrest in the vertue that was in the pyller, oꝛ els in the woꝛdes that the pꝛeste dyd speake I do iudge it shuld be in the holy woꝛdes that the pꝛest dyd speake, and not in the pyller, foꝛ and yf it were in the pyller the Byshops and the cardinalles that hathe ben many yeres past, and those that were in my tyme, and they that hath ben sence, wolde haue had it in moꝛe

reuerence

reuerence, and not to suffre rayne, hayle snowe, and such wether to fal on it, for it hath no couerynge, but at last when that I dyd consyder that the vernacle the synonymy of Chryst and skarse the sacrament of the aulter was in maner vncouered, & al. S. Peters churche downe in ruyne & vtterly decayed and nothyng set by, consydering in olde chapels, beggers and baudes, hoores and theues dydly within them, asses, and moyles dyd defyle within the precynct of the churche, and byenge and sellynge there was vsed within the precynt of the sayd churche that it did pytie my hart and mynde to come and to se anystyme more the sayde place and churche. Then dyd I go amonges the fryers mendicantes, and dyuers tymes I dyd se releuathes pro de functis hange vppon fryers backes in walettes, then I wente to other relygious houses, as to the Celestynes and to the Charterhouse, and there I dyd se nullus ordo. And after that I dyd go amonges the monkes & chanons and cardynalles, and there I dyd se horror inhabitans. Then did I go rounde about Rome, and in euery place I did se Lechery and boggery, decept and vsery in euery corner and place. And if saint Peter and Paule do lye in Rome they do lye in a hole vnder an Aulter, hauyng as much golde and syluer, or any other Jewell as I haue about myne eye, and yf it do rayne hayle, or snowe, yf the wind stande Estwarde, it shal blowe the rayne, hayle, or snow to sayne Peters spelunke, wherfore it maketh manye men to thynke that the two holye Apostles shulde not lye in Rome, specially in the place as the Romaynes say they do lye. I do marueyle greatlye that suche an holye place and so great a Churche as is in all the worlde (except sayne Sophis churche in Constantinople) shulde be in such a vile case as it is in. Consyderynge that the byschops

shops of Romes palice, and his castel named castel angil standyng vpon the water or great ryuer of Tiber within Rome, and other of theyr places, and all that Cardynalles palacis be so sumptuously mayntayned, as well without as in maner within, and that they wyll se their Cathedral churche to lye lyke a Swynes slie. Our Peter pence was wel bestowed to ỹ reedifieng of s. Peters Churche the which dyd no good but to norysshe syn & to maynteyne war. And shortly to cõclude I dyd neuer se no vertue nor goodnes in Rome but in Bysshop Adrians days, which wold haue reformed dyuers enormities, & for his good wyll & pretẽce he was poysoned within. iii. quarters of a yere after he did come to Rome as this matter with many other matters mo, be expressed in a boke of my sermons, & nowto cõclude who so euer hath bene in Rome & haue sene theyr vsage there (excepte grace do worke aboue nature he shal neuer be good man after) be not these creatures possessed of the deuyl, This matter I do remit to the iudgement of the readers, for god knoweth that I do not wryte halfe as it is or was, but that I do write is but to true, the more pitie, as god knoweth. Do not you thynke that many in this contrie be possessed of the deuil, & be mad, although they be not starke mad, who is blynder then he that wil not se, who is madder then he that doth go about to kyll his owne soule, he that wil not labour to kepe the cõmaundementes of god but dayly wil breke thẽ doth kil his soul, who is he that loueth god and his neyghbour, as he ought to do, but who is he that nowe a dayes do kepe their holydayes, & where be they that doth vse any woordes but swearyng, lyeng, or slaunderyng is the one ende of theyr tale. In all the worlde there is no regyon nor countrie that doth vse more swearynge, then is vsed in Englande, for a

chylde

chylde that scarse can speake, a boy, a gyrle, a wenche, now a dayes wyl swere as great othes as an olde knaue and an olde drabbe, it was vsed that when swearynge dyd come vp fyrst, that he that dyd swere shulde haue a phylyp, gyue that knaue or drabbe a phylyp with a club that they do stagger at it, and then they and chyldren wolde beware after that of swerynge whiche is a damnable synne, the vengeance of god doth oft hange ouer them, and yf they do not amend and take repentance, they shalbe dampned to hell where they shalbe mad for euer more worlde without ende. Wherfore I do counsayle al suche euyll disposed persons of what degre so euer they be of, amende these faultes whyles they haue nowe leysure, tyme, and space, and do penance, for els there is no remedy but eternall punyshement.

A remedy.

Wolde to God that the Kynge our souerayne lorde with his most honorable counsell wolde se a reformacion for this swerynge and for Heresies, for the whiche synnes we haue had greate punyshment, as by dere price of corne and other vitayles, for no man can remedy these synnes, but God and our kynge, for there be a perilous nomber of them in Englande if they were diligently sought out, I do speke here of heretikes, as for swearers, a man nede not to seke for theym, for in the Kynges courte, and lordes courtes, in Cities, Borowes, and in townes, and in euery house, in maner there is abhominable swerynge, and no man dothe go about to redresse it, but doth take swearyng as for no synne, whiche is a damnable synne: & they the which doth vse it, be possessed of the Deuill, and no man can helpe them, but God and the kyng. For Demoniacus loke in the Chapitre named Mania.

The. 12. Chapitre doth shewe of inuoluntary pissynge.

Diampnes is the greke worde, and the Latyns doth vse the sayde worde. In Englysshe it is named a a passion of the bladder, out of which inuoluntarily doth passe or issueth out of the vryne of some men that they can nat kepe theyr water neyther wakyng nor slepynge

and

and sowē mēn haupnge this passion in theyr slepe shal thynke and dreame that they do make water agaynste a wall, a tree, or hedge or such lyke, and so dreampnge they do make water in theyr bedde.

¶ The cause of this impedimente.

¶ This impedimente doth come of greate debylytye and wekenes of the bladder, or els thorowe great frigiditie or coldnes of the bladder, or els of to muche drynkynge, and slouthfulnes.

¶ A remedy.

☞ For a remedy loke in the Chapitre named Mictus in the fyrst boke named the Breuiary of Healthe.

* The.13.Chapitre doth shewe of the emunctory places.

EMunctoria is the latin worde. In Englyshe it is named the emunctory or clensynge places of mans body. Here is to bemarked that man hath.iii. princypall members, the hert the brayne, and the lyuer, and euery one of these principall members hathe emunctory places to clense them selfe, as the hertes emunctory places be vnder the arme holes there where the heares doth growe. The brayne hath many emunctory places to purge him selfe, as the eyes, the eares, the nose, the mouth, the heres and the poores of the head. The lyuer hath emunctory places, as the bladder the foundment and the flankes or the share.

☞ The.14.Chapitre doth shewe of the passion of the Lyuer.

EPatica passio be the latin wordes. In Englyshe it is named the passion of the lyuer, and who so euer hath this passion doth fele peyne in the ryght syde.

☞ The cause of this impediment.

¶ This impediment doth come of a colerycke humour or els of myxt humours, or of menstruous humours.

Are-

A remedy.

Fyrste purge coler, and vse easy purgacions, and beware of euery thynge that doth hurt the Lyuer, as hote wynes and spices and Aqua vite, and vse colde thynges as Saunders, Southystell, Endiue, Dandelyon, Cicory, and Lyuerwort, Letice, & such lyke.

The. 15. Chapitre dothe shewe of a mans weisande.

Epigloton is the greke worde. In Englyshe it is named the flappe of the weisande or the throte bol the whiche doth deuyde the two cundites, the one is the weisande the whiche wynde doth passe in and out, and the other is named Ysophagon thorowe the whiche meate and drynke doth go into the stomake, as it doth appere in the chapitre named Oysopnagos in the Breuiary of health.

The. 16. Chapitre doth shewe of excoriacion.

Excoriacio is the latin word. In englysh it is named excoriacion or takynge awaye the skin in any place of mans body. In Italian it is named Malum Mule.

The cause of excoriacion.

Excoriacion doth come two wayes, eyther voluntary or elis inuoluntary, if it be voluntary then the skyn is taken of by some knyfe, or some other instrumente and yf it be inuoluntary, eyther it doth come by chafing or els by gallynge, that is to say eyther by goyng or by rydynge.

A remedy.

Take of Rose leues, of Plantain leues, of Malowes, of Myrtylles, of eche .ii. handfull, seth this in water, and put to it a lytle Seek and washe the place .iii. nyghtes to bedwarde, and if you can not get this, rub the place with a talowe candel.

The. 17. Chapitre dothe shewe of eructuacions or belchynge.

Eructuacio is the latin worde. In Englyshe it is named eructuacyon or belchyng.

The

☞ The cause of this impediment.

This impediment doth come of greate bentolitie in the botome of the stomake, and otherwhile it doth come of gredy eatynge.

¶ A remedy.

☞ In this matter vse Diatriumpiperion dronken with wyne. Yer apigra in this matter is good, and so be dregges and lolanges made to breake wynde.

☞ The. 18. Chapitre doth shewe of spittynge of blonde thorowe a cough.

Epima is the greke worde. In latin it is named Sputum sanioſum exiens cum tussi. In Englysche it is named spyttynge of bloud with a cough, for this matter loke in the Chapitre named Emoptoica passio in the first boke named the Breuiary of health.

☞ The. 19. Chapitre dothe shewe of the kyndes of Fluxes.



Luxus ventris be the latin wordes. In englysche it is named the flyxe, and there be iii. kyndes named in latin Lienteria Diarrhea and Dissinteria. In Englysche it is named the Lyentery, the Dyarrhy, and the Dyssentery. The Lyentery egesteth or doth auoyde the meate in maner as it was eaten. The Dyarrhy is a comon laxe. The Dysslintery is the bloudy flyxe, and some doth naume these flyxes after this maner. Intestinal. Epaticall and Sāguine. Intestynall commeth daye and nyght with fretyng in the belly. Epatycke or Epatycal flyxe cometh without peyne pyrckyng or fretyng. The bloudy or Sanguyne flyxe maketh excoriacion of the guttes with peyne pyrckynge and fretynge.

☞ The. 20. Chapitre doth shewe of werynes of a mannes body.

Fatiga-

FAtigacio is the latin. In greke it is named Ponos or Camatos. In Englyshe it is named werynes of the body.

☞ The cause of werynes.

¶ Werynes doth come many wayes, as by extreme labour, doynge moze then the strength of the body is able to perfourme, it maye come of the debylitie of the body, it may come thozowe syckenes, and it may come thorowe rydynge vpon an euyll hozse, oz syttynge in an euyll sadle, specially when the hozse is galled on the backe, oz spoze galled, then the hozse is as wery of his mayster, as his maister is werye of hym.

¶ A remedy.

* Fyrst after labour and werynes, ease and rest is the best medecine. And if suche matters do come of debilitie oz sickenes, vse a good diet, and to be nozyshed with good meates and dzynkes and good lodgynge, and let no man labour no moze than the strength of the body is able to do and to perfourme it. And yf it do come thozowe rydinge vpon an euyll hozse oz sadle, let hym neuer ryde in no sadle noz vpon no hozse, geldyn noz mare, noz other beast, and he shall neuer be wery noz galled foz suche matters.

☞ The.21. Chapitre doth shewe of a mans Jawes.

FAuces is the latin wozde, In greke it is named Pharinges. In englyshe it is named a mans Jawes the which maye haue many impedimentes, as the Crampe and the Palsye. &c.

☞ The cause of these impedimentes.

¶ These impedimentes doth come of reume caulynge ache, oz els it maye come of a bzose oz a stripe caulynge the peyne, oz els it may be a palsye oz a Crampe oz they may be out of ioynt.

¶ A remedy.

☞ If it do come of reume, purge reume, as it doth appere in the Chapitre named Reuma. If it be out of ioynte strike oz sette it in agayne. If it do come eyther of a palsy oz of a crampe, vse fricacions with the oyle of Musterde sedes, oz els with Musterde oz Castozy.

The

☞ The.22. Chapitre dothe shewe of Puches or wheales vnnaturall.

FOrmica miliaris be the latin wordes. In Englyshe it is named puches, pimples, or lytle wheales.

☞ The cause of this impediment.

¶ This impediment doth come of coler or els of myxte humours, as of coler and fleume, or of coler and melancoly. &c.

☞ A remedy.

✠ Use to eate the sirupe of Fumitery, and purge the matter with Diacatholicon and Diafenicon or other purgacions, as the cause requireth, and after that take of Verdegrece, of Hony, of roche Alome, of eche halfe an vnce, of Rose water, of Plantain water, of the iuyce of Celondine, of eche halfe an vnce, of white Arsnecke the weyghte of. iii. ℈. boyle al this togyther and washe or anoint the place.

☞ The.23. Chapitre dothe shewe of a mannes Kne or knees.

GEnu is the latin worde. In greeke it is named Goni. In Englysh it is named a mans kne the which may haue diuers impedimentes, as ache, stykes, swellynge, straynyng and it maye be out of ioynte, or els otherwyse hurte, and it maye come by a gout or a syaticke passion, or some extreme colde there taken, or suche lyke impediment.

¶ The cause of these impedimentes.

¶ These impedimentes doth come of euyll order of a mans selfe, or euyll dyet, or by myssortune or of some principall sickenes. &c.

☞ A remedy.

* I do not knowe a better remedy than fricacions or rubbynges with a mans hande, takynge the oyle of Turpentine with the fricacion or rubbynge, and for this matter an vote Lowe toorde is not the worst medecine, or playster applicated to the place, &c.

G ☞ The.24. Chapitre dothe shewe of grosnes.

GRossities is the barbarous woyde. In latin it is named Crassitudo. In greke it is named Pachites. In Englyshe it is named grosnes.

¶ The cause of this impedimente.

☞ This impediment doth come naturally, oz elsaccydently, if it do come naturally there is no remedy, yf it do come accidently then it doth come eyther by greate dzynkynge, oz by grosse and great fedyng, oz els of to muche cherysshynge and nourysshynge of ones selfe.

☞ A remedy.

☞ Use purgacions and great study, and in meates and dzynkes, vse Peper and eate Ginger and sower sauces. Foz this matter loke in the Chapitre named Pinguedo in the Breuiary of healthe.

☞ The.25. Chapitre doth shewe of a mans Goomes.

GIngiue is the latin woyde. In greeke it is named Oula. In Englyshe it is named the goomes the whiche may haue many impedimentes, as wheles, blysters, fystles, bledynge, excoziacion, and superfluous growynge of the flesshe of the goomes and suche lyke.

¶ The cause of this impedimente.

☞ This impediment most comonly doth come of superabundance of reume dystyllynge from the heade to the goomes and dyuers other wayes.

☞ A remedy.

☞ If it do come thozowe reume, purge reume. &c. If it do come thozowe any Canker oz fystle, loke in the Chapitres named Cancer and Fistula in the Breuiary of healthe. If it do come of superfluous flesshe remoue the cause with an oyntment named Unguentum egipsiacum, and the water of Alome is good to the gomes fricated oz rubbed with Sage leues.

☞ The.26. Chapitre dothe shewe of difficultnes of openynge and closynge the eyes.

GEsse is the araby woyde. In latin it is named Difficultas apiendi et claudendi oculos. In Englishe is

is

is named when one can not with ease open and shyt the eye lyddes.

☞ The cause of this impediment.

☞ This impediment doth come of viscus reume and grosse humours in the head

¶ A remedy.

☞ Fyrste purge the head with gargarice and sternutacions, and than purge the head and the stomake with pylles of Cochee, and eate nat the heades nor brayns of the flesshe nor fysshe, and beware to eate the fatnes of all fysshes.

☞ The. 27. Chapytre dothe shewe of the. iiii. kyndes of the Goute.

GVtta is a barbarous worde, and there be. iiii. kyndes named in latin Chiragra, Podagra, Sciatica, and Artetica, the one is in the handes and fyngers, and armes, the whiche is named Chiragra, the other is named Podagra, and that is in the fete and the toes, and the legges. The thyrde doth kepe the hokyl bone, and doth run to the knee, and in proces of tyme it doth discende to the ancle, and to the litle toe, and is named Sciatica. The iiii. kynde of the goute is named the goute artetycke: the whiche doth runne all the toyntes and partes of a mans body. For these matters loke in theyr Chapitres in the fyrst boke named the Breuiary of health.

☞ The. 28. Chapitre doth shewe of a mans throte.

GVtter is the latin worde. In greke it is named Larriux. In Englyshe it is named a throte the whiche is the whole space that doth conteyne the principall way that is named Isophagon or the Werye and the principall way of the breth the whiche is named in latin Canna pulmonis or Trachea arteria otherwise named in englyshe the weland or the throteboll, & in this place may be ingendred many infirmities, as carnels, swel-

Hylynges, apostumes, as the squinces, and horsnes, and suche lyke, for the whiche loke in the chapitres named Angina. Raucedo, Apostema, in the fyrst booke named the Breuiary of health.

The.29. Chapitre doth shewe of Frantickenes.

HYostianum is a kynde of frantickenes, and it doth take the name of a greke worde named Hiostianns the whiche in Englyshe is named Henbane, for who so euer doth eate of Henbane or an herbe named Dwale shal fal into a frantyckenes or a fantastycall mynde.

The cause is shewed.

A remedy.

* Fyrst kepe the pacient in a close chamber and let hym haue mery company about hym, and gyue to hym Botes mylke with suger: and let hym dryncke posset ale made with Botes mylke. iii. or. iiii. dayes. And if one can not get Bootes mylke, vse for it Meth or Metheglyn, or pure water with suger.

The.30. Chapitre doth shewe of a mannes flankes or share.

INguine is the latin word. In greke it is named Bubones. In Englyshe it is named a mans flankes or share the which may haue dyuers impedimentes, as carbocles, Apostumes and suche lyke.

The cause of these impedimentes.

These impedimentes and such lyke doth come throwe the infection of the lyuer, for those places be the emunctory places of the lyuer.

A remedy.

* Take of Malowes soden in the broth that flesshe hath bene soden in. ii. handfull, of wheat flower, of Barly flower, of eche. iiii. vnces make a playster of it, puttynge to it. ii. yolkes of egges and a lytle Butter and oyle Olyue, and make playsters, and lay it on the sore place, and after that, take of the rotes of white Lylies, of Bolybockes

Holyhockes, of eche. iiii. vnces. ſeth this in water, and then put to it of the flower of lyne ſede, of wheate flower. iii. vnces, of ſwines grece. ii. vnces, and when it is colde compounde. iii. yolkes of eggges with it and make playſters.

¶ The. xi. Chapitre doth ſhewe of a mans bowels.

INteſtina is the latin worde. In greke it is named Entera. In Englyſhe it is named a mans guttes or bowelles, the whiche may haue dyuers impedimentes, as fretynge, or akynge or ſuch lyke.

☞ The cauſe of theſe impediments.

¶ Theſe impedimentes doth come eyther of colde or the colycke, or of wormes, or els of ſome great laxe, or of the Iliake.

☞ A remedy.

☞ If it do come of colde, kepe the bely warme, and vſe warme meates, yf it do come of the colycke, or Iliacke, or of wormes, or of any laxe, loke in the Chapitre named Colica paſſio, vermes, and Diarrhea in the Breuiary of health.

¶ The. xii. Chapitre doth ſhewe of an harelypped perſon.

LAbrum leporinum be the latin wordes. In Englyſhe it is named Hare lypped.

☞ The cauſe of this impediment.

¶ This impediment doth come eyther naturally or els accydently, if it do come by nature the perſon was borne ſo, if it do come accidently it doth come eyther by a ſtripe or by burnynge.

☞ A remedy.

☞ If it do come by nature, the fleſhe whiche doth growe to the gummes muſt be rered with a ſharpe inſtrumēt, and the vpper ſide muſt be a lytle rypped and the. ii. ſides of the Hare lyppes muſt be excoriated, and then ſticked with a nedle and a good ſtronge threde and then lay to it ſalues, yf it do come by burnynge loke in the chapitre named Combuſtio. If it do come of a ſtrype make it whole lyke an other wounde.

*The.33. Chapitre doth shewe of a mannes syde.

LAtus is the latin worde. In greke it is named Plura In Englyshe it is named a syde. In the side or sides may be many impedimentes, as impostumes and stytches and suche lyke.

☙ The cause of these impedimentes.

☞ These impedimentes doth come dyuers wayes, yf it be in the ryght syde, the impediment doth come of the infection of the lyuer, yf it be in the lefte syde the splene may be infected, or els in the sydes may be impostumes stytches, or Ilica passio, or suche lyke, the whiche doth come of ventolitie or wynde.

¶ A remedy.

* If the Lyuer be the cause, loke in the Capitre named Epar. If the Splene be the cause, loke in the Chapitre named Splen in the fyrst boke named the Breuiary of health. If it come otherwayes, take vp the earth within a doze that is well troden and pare it vp with a spade after a cake, and cast Vineger on it, and rost it against the fyer, and in a lynnen clothe laye it hote to the syde, and vse Clisters or suppositers, or els take easy purgacions, so that the bely be nat costiue, and beware of colde and of eatynge of frutes, or newe breade, or newe ale, and of al thinges that dothe ingender ventolite.

☞ The.34. Chapitre doth shewe of a kynde of furiousnes.

LImphaticarom is a barbarous worde, and is deriued of .ii. wordes of greke named Limphati and Carom, of the whiche doth come Limphatici which is to say mad or furious, runnyng about here and there as theyr fansy wyll leade them.

☙ The cause of this impediment.

☙ This impediment doth come of a water and a wynd intrused or inclosed in the head, and it may come thorow peuyshenes in settyng the mynd to much of an amours or louynge a thynge to muche.

¶ A remedy.

☞ Fyrst purge the head with gargarices and sternutacions and with pylles of Cochee, and kepe the patient in a close chamber, &

gyue to the patient warme meate.iii.tymes a daye, and do as it is specified in the Chapitres named Phrenitis and Mania in the Breuiary of healthe.

☞ The.35. Chapitre doth shewe of a kynde of vometynge.

IFpus marinus be the latin wordes. In englyshe it is named a peyne in the bely and wyll cause a man to vomyt, and wyll cause the patiente to swete for peyne.

☞ The cause of this impediment.

¶ This impediment doth come of colde, and of ventosi-tie, and it doth dyffer from the colycke and the Iliacke.

¶ A remedy.

☞ Fyrst beware of colde, and than take a suppositer or two, and than take an easy purgacion, and beware of eayng of frutes, for this matter loke in the Breuiary of heathe.

☞ The.36. Chapitre dothe shewe of a crycke or an ache aboute the necke and the shulders.

IIpothomia is the araby worde. In latinit is named Dolor Scapularum. In Englyshe it is named a cricke or an ache about the shoulders and the necke, and it wil pryncke, and stychc, and ake.

☞ The cause of these impedimentes.

¶ These impedimentes doth come of grosse fumes the whiche doth ascende by the veines to the aforesayd places, and it may come of abundance of reume or clies, takynge colde in those places, or els lyenge a wrye with the necke.

¶ A remedy.

☞ Fyrst kepe the necke and the shulders warme, than vse fricacions, and anoynt the place with the oyle of Antos, and purge the head and stomake with pylles of Cochee.

☞ The.37. Chapitre dothe shewe of a mannes loynes.

IVmbi is the latin worde. In greke it is named Phrenes. In Englyshe it is named the loynes. And dyuers impedimentes may come to them, as ache, sterknes, and such lyke.

☞ The cause of this impediment.

❧ This impediment doth come of takyng of colde in the raygnes of the backe, or in medlynge to much with venerious actes, and it may come of a great strayne or of a great lyft or such lyke.

¶ A remedy.

☞ A Pyche cloth made with pyche and a lytle Turpentyne and ware, and Peper worne. iii. or. iiii. wekes is good, and the oyle of Alabaster, or els the oyle of scorpions is good.

¶ The. 38. Chapitre doth doth shewe of a consumption in olde men.

MArasmon is the Araby worde. In latin it is named Consumptio. In Englyshe it is named a Consumption, or a consumynge of the body in aged and olde persons.

☞ The cause of this impediment.

☞ This impediment doth come thorowe the dominion of an euil complexion that is dry grounde in aged persons, and is not lyke Ptisis, nor the etycke passion, for it is without a feuer.

☞ A remedy.

☞ The chefest remedy for this matter, is good cherysshyng, wher fore the Medecynes must come out of the kytchyn.

¶ The. 39. Chapitre doth shewe of a certeyne kynde of scabbes.

MAlum mortuum be the latin wordes. In Englyshe it is named a kynde of scabbes the which most comonly be about the thies, the hammes, and buttockes.

☞ The cause of this impediment.

¶ This impediment doth come of a melancoly humour and some of these scabbes be wete and some be dry e.

☞ A remedy.

❧ Fyrste take a purgacion, and then vse the medecynes the whyche be specyfyed in the Chapitre named Scabies in the Bretiary of healthy.

¶ The

☞ The.40. Chapitre dothe shewe of the Ysophagon or the Mery.

MEry or Ysophagon be the Araby wordes, it is a gutte behynde the wesande thorowe the whiche the meate and drynke doth passe thorowe into the stomake, for it doth descende from epigloton to the orifyce of the stomake, for this matter loke in chapitre named Ysophagō in the fyrst boke named the Breuiary of helth

☞ The.41. Chapitre dothe shewe of a blemyshe in the eye.

MAcula is the latin worde. Aterphati is the Araby word. In Englyshe it is named a blemishe in the eye, and some doth say it is when the eye is blodshottē.

¶ The cause of this impediment.

¶ This impediment doth come either of an euyll humour or els by some stroke, or suche lyke matter.

☞ A remedy.

¶ Take the white of two egges and beate it to a watersshe spume, than put towe into it and .iii. nyghtes lay it to the eye, and bynde it fast, and renewe it euery nyght. And for this matter loke in the Chapitre named Aterphati in the fyrst boke named the Breuiary of healthe

☞ The.42. Chapiere doth shewe of fallynge awaye of the heares of the browes.

MAdarosis is the greke worde. And some doth name it Milphosis. In latin it is named Oculorū morbus. In englyth it is named alling away of the heres in the eyelydes. The barbarus worde is named Madrosis.

¶ The cause of this impediment.

☞ This impediment dothe come eyther by some kynde of leprousnes, or els by some other kynde of sickneſſe.

☞ A remedy.

☞ For this matter loke in the Chapitre named Capillus in the fyrst boke named the Breuiary of healthe.

The

☞ The. 43. Chapitre dothe shewe of the kyndes of madnesse.

THere be. iiii. kyndes of madnesse, whiche be to saye in latin Mania, Melancholia, Frenisis, & Demoniacus They the whiche be maniake, in theyr madnesse be full of diuination, as thynkynge them selfe to conture, or to create, or to make thynges that no man can do but God, and doth presume vppon supernaturall thynges, thynkynge that they can thynke or do the thynge the which is impossible for man to do. ⚜ Melancholia is an other kynde of madnesse and they the which be infested with this madnesse be euer in feare and drede, & dothe thynke they shall neuer do well, but euer be in parell eyther of soule or of bodye or bothe, wherefore they do flie frome one place to another, and can not tell where to be except they be kept in safegarde. Frenisis is another kynde of madnesse, and it dothe euer come in a feuer they do raue and speke, & can not tell what they saye. ⚜ Demoniacus or Demoniaci is an other kynde of madnesse. And they the whiche be in this madnesse be euer possessed of the deuyll, and be deuelyshe persons & wyll do much harme and euyll, worser than they the which be maniake, for maniake persons commeth of infirmites of the body, but demoniake persons be possessed of some euyll spirite, as it doothe appere in the Chapitre named Demoniacus. ☞ Also there is an other kynde of madnesse named Lunaticus the whiche is madnesse that dothe infest a man ones in a mone the whiche doth cause one to be gerylye, and wauerynge wytted, not constant, but fantasticall. For al these matters loke forther in the Chapitres these wordes prenominated in the Breuiary of helthe.

The

¶ The.44. Chapitre doth shewe of a pellicle named the Myzacke.

MIrach is the araby wozde. The Barbarous wozde is named the Mirac.. In Englyshe it is named the Hyracke, the which is a pellycle, a cal oz a skyn the whyche doth tye the intestynes, and guttes togyther, and is compounde of a fat and fleshely pannycle oz skyn with muscilages, the whiche may be relaxed, as it doth appere in the Chapitre nomed Ruptura in the fyzste booke named the Bzeuiary of healthy.

☞ The.45. Chapitre doth shewe of the Mysentery that doth tye the Guttes togyther.

MIsenterium is the latin wozde. In Englyshe it is named the misentery whiche is a pellycle oz a skyn the whiche doth tye the guttes together, and it is compounde of cozdes oz strynges, and fatnesse the which doth make a softe pannycle oz lygament, and some doth holde opynion that the mysentery and the myzacke is one pellicle, and I could neuer espy in no belly that I haue sene open, that there is no mo skyns then the myozysse and this afozesayde pannycle oz skynne, and the siphac the whyche doth holde in the guttes, as it doth appere in the Chapitre named Siphac in the fyzste booke named the Bzeuiary of healthy.

¶ Foz Milsosis, loke in the Chapitre named Madarosis

¶ The.46. Chapitre doth shewe of the Maselles.

MOrbilli is the latin wozd. In Englyshe it is named the masels the which is a sayntsyckenes.

¶ The cause of this syckenes.

¶ This syckenes doth come of a fleumatycke humoure and of the cozruption of bloud, and also one infected person may infecte an other.

Are

¶ A remedy.

¶ Fyrst in the mornyng gyue the paciente to drynke a lytle Treacle or Mitridatum with a draught of stale Ale warme. And kepe the pacient warme, and let hym nat eate nor drynke nothyng that is colde, nor for a space let hym not go in the open ayer, and vse lyghte meates of digestion for a space.

¶ The. 47. Chapitre doth shewe of the strynge or mary in a mannes backe.

NVca is the latin worde. In greke it is named Nucha In Englyshe it is named the newke which is the mary of the strynge in the backe bone, and it is muche lyke to the brayne of a mans heade in coloure and in it may be great debilitie and wekenes, and it may be burst or cut a sunder by some stroke brose or fall, when the backe is broken a sunder, and yf the newke be broken it can neuer be made whole, the backe may be set agayne in ioynt, howe be it there shall euer remayne a curuite and crokednes.

¶ A remedy to comforte the Newke.

¶ Al restoratiue thinges doth cõfort the Newke and so doth swete wynes, as Muscadell, Basterde, Aligant, and the vsage of Clary is good to eate soden or fried with the yolkes of egges, and euery thynge that is restoratiue is good.

¶ The. 48. Chapitre dothe shewe of a Synewe that is sponge.

NVreticus is the barbarous worde. In greke it is named Nureticos. And some latenist doth name it Neruicus. In Englyshe it is named sinewe sponge as I do take it nowe.

¶ The cause of this impediment.

¶ This impediment doth come of a strayne or a fall.

¶ A remedy.

☞ For this matter the oyle of Netes fote is good, and so is the oyle of Turpentine and suche lyke.

For

☞ For Napta loke in the chapitre named Bocium in the fyrst boke named the Breuiary of health.

¶ For Nebula loke in the Chapitre named Albugo in the Breuiary of health.

¶ The .49. Chapitre dothe shewe of yanyng or gappynge.

Scedo or Ossitacio be the latin wordes. In greke it is named Chasma. In Englyshe it is named yeanyng or gapyng.

¶ The cause of this impediment.

☞ This impediment doth come of vnlustines or els for lake of slepe, or els it doth come before a feuer or an ague.

¶ A remedy.

¶ The chefest remedy that I do knowe is to slepe enough, or els to exercise the body with walaynge or labourynge, for this matter loke in the Chapitre named Ossitacio in the fyrst boke named the Breuiary of healthe.

☞ I haue redde De Ostocopo., but it is so longe agone that I haue forgotten what it is. And when I did make this boke I was there that I had no Auctours nor doctours to helpe me, but onely by my practyse.

☞ For Papule loke in the Chapitre named Clauus.

☞ The .50. Chapitre dothe shewe of a mannes brest.

Pactus is the latin worde. In greke it is named Itor. In Englyshe it is named a brest the which in a man may haue diuers deseases, as straines of the brest, shortnes of the wynde or some appostumacion or such like disease.

☞ The cause of these impedimentes.

¶ These impedimentes doth come of euyll dyet, or of surfetynge, or els takynge great colde vpon an heate, and it may come of superabundance of euyl humours.

Ares

P

A remedy.

Fyrste vse easy purgacions, and anoynte the breste with the oyle of swete Almons, or els take of the oyle of swete Almons, of Hennes grece, of fresshe butter, of eche of them an vnce, of the mary of a Calues legge or legges, halfe an vnce, of waxe halfe an vnce, compounde all this togyther ouer a softe fyer, and anoynte the breste diuers tymes, and vse Loctanum de pino to eate morynge, noone, and at nyght.

The. xi. Chapiter dothe shewe of the precipitacion or fallynge downe of the Matrix or the Moder.

PRecipitacio matricis be the latin wordes. In greke it is named Propetia mitras. In englyshe it is named the fallynge downe of the matryx.

The cause of this impediment.

This impediment doth come dyuers wayes, as by euyll ordrynge of a woman when she is delyuered, or it maye come by the lubricitie of moyste humoures, it maye come by greate straynynge, or by a fall, or a brose or suche lyke matter.

A remedy.

If it do come of euyll ordrynge of a woman whan that she is deliuered, it must come of an vnexpert Mydwyfe. In my tyme as well here in Englande as in other regions and of olde antiquitie, euery Midwyfe shulde be presented with honest women of great grauitie to the Byshop, and that they shulde testify for her that they do present shulde be a sadde woman, wyse and discrete, hauynge experience, and worthy to haue the office of a Midwyfe. Than the Byshoppe with the counsel of a doctor of Physick ought to examine her, and to instructe her in that thynge that she is ignorant, and thus proued and amitted is a laudable thynge, for and this were vsed in Englande there shulde not halfe so many women myscary, nor so many chyldren perished in euery place in Englande as there be. The Byshop ought to loke on this matter. If the fallynge downe of the Matrix come any other wayes as is rehersed, do as it is specified in the fallyng out of ones fondmet. For this matter loke in the Thapitre named Anus in the first boke named the Breuiary of helth, and also in the Thapitre named Matrix in the fyrste boke. &c.

The

The.52. Chapitre dothe shewe of a soze ronnynge ouer the face.

POtigo is the latin wozde. In Englyshe it is named a soze, a scabbe, oz a skurfe that doth run ouer al the face.

The cause of this impediment.

This impediment doth come of a menstruous humour ingendzed in the generacion of the paciente oz els of some blaste of wynde cozrupted, oz els of superabundance of reume.

A remedy.

Fyzst purge the head, and after that anoynt the face with cratme, and the oyle of bytter Almons.

The.53. Chapitre dothe shewe of a gogle eye.

PEtus is the latin wozde. In Englyshe it is named gogle eyed. Foz this matter loke in the Chapitre named Strabositas in the fyzste boke named the Bzeuiary of healthy.

The.54. Chapitre dothe shewe of a disease in the Lungnes.

PVlmonia is the latin wozd. In Englyshe it is named a collection of superfluites of a byle and a cozrupte matter the whiche doth ingender some appostumacion And there be.ii.kyndes, the one is ingendzed in the lunges and is named Pulmonia oz Pipulmonia, and some doth name it Peripneumonia, the other doth cleue to the rybbes, and is named Pluritis, oz Periplumonia, oz Pluzrea, oz Pluritis, oz Pluris, oz Plurefia all is one thynge, saue that some wozdes be barbarous wozdes. Foz these diseases loke in the Chapitres named Peripneumonia, and Pluritis in the fyzst boke named the Bzeuiarye of healthy.

The.55. Chapitre dothe shewe of the pulses of a man.

Pulse

¶ Pvlse is the latin worde, In greke it is named Sphig mos. In englyshe it is named pulses. And there be xii. pulses the which doth take theyr originall of the vi- tall spirites, thre of the whiche principal doth long to the herte, the one is vnder the lefte pape, the other two doth lye in the wrestes dyrectly agaynste the thommes The brayne hath a respecte to. vii. pulses. iiii. be princi- pall, and. iii. be minors, the. iiii. principall pulses dothe lye thus, two in the temples, and one goynge vnder a bone named the ryght furcle, and the other doth lye in the corner of the ryght syde of the nose. And there be. iii. minor pulses, the one doth lye in the corner of the lefte syde of the nose, and the other two doth lye vppon the mandibles of the two iawes. The lyuer hath a respecte to the two pulses, the which doth lye vpon the fete. By these pulses expert Phisitions and Chierurgions doth knowe by theyr knockynge or clappynge, whiche prin cipall member is distempered, & whether the patient be in peryll, yf any of the principal pulses do not knocke or clappe truely, kepyng as true course as the mynutes of a clocke, the patient is in peryll, howe be it the pul- ses must go with quicker agillitie then the mynutes of a clocke, for there is no perel in the patient, so be it that they do kepe a true course in theyr knockynge without any pause or stoppynge, which is to say, if the pulse do gyue. b. knockes and do pause at the. bi. knocke, or els doth knocke. bii. knockes, and do pause at the. biii. knoc ke, or els doth knocke. x. knockes and doth leape ouer the. xi. and beginneth at. xii. knockes and so forth, the patient is in perell or els not, for it is not in the agilli- tie, nor in the tarde knockynge of the pulses that the pe rel is in, but in the paulynge of the pulses is the danger and therfore in suche cases, let the Phisition be circum-

specte

ſpecte for ſincopacions, and ſoundynge of the paciente, and ſet hym vpryght in the bedde with pillowes and let one ſyt at the backe, and gyue the pacient drynke, and let the pacient ſmell to roſe water and vyneger, Or els ſmel to amber de grece, or els rubbe the pulles with aq̃ qua vite,

☞ The. 56. Chapitre dothe ſhewe of a white ſlawe or a blowe.

REduuie is the latin worde. And ſome doth name it Rediuia. The Barbarous worde is named Redimie, In Engliſhe it is named a white blowe, or a whyte ſlaw, the which doth growe about the rote of the nayle, the grekes doth name it Paranochia, medecines may be had for this cauſe but my councell is not to medle with no chierurgy matters, for as muche as Phiſitions wyll not meddel with it.

☞ The. 57. Chapitre dothe ſhewe of the raynes of a mans backe, and ſome do take it for the Kydneys.

REnes is the latin worde. In greke it is named Nephroi. In engliſh it is named the raynes of a mans backe the whiche may haue dyuers impedimentes, as ache, the crycke, and straynynge. &c.

¶ Good for the Kydneys and Raynes.

¶ Baſtarde, Muſcadel, Aligant, and Ipocras, newe layd egges, and rere rosted, Clary fryed with yolkes of egges and ſuger. Ryce potage and all ponge fleſhe that doth ſucke, and ſwete meates is good for the Kydneys and the raynes of the backe, and theſe oyntmentes be good, Popilion oyle of Alabaſter, oyle of Scorpions, and ſuche lyke,

☞ The. 58. Chapitre dothe ſhewe of ſcruels in a mannes face and handes.

RVge is the latin worde. In Engliſche it is named ſcruels whiche is a runnyng together of the ſkin

in a mannes face and necke, or the forehead, and the handes, or otherplaces.

☞ The cause of this impediment,

¶ This impediment doth come dyuers wayes, as by bendynge of the browes, leanesse of body, great sicknes age, and venerious actes, and suche lyke, and it doth sooner come to leane men then to fat men.

☞ A remedy.

☞ Anoynt the Face, forehead, necke, and handes with the yole of Costine, and vse the medecines that is vsed or writen in the Chapitres named Cutis, Facies, and Pulchritudo in the fyrst boke named the Breuiary of healthe.

☞ The. 59. Chapitre dothe shewe of euyll takynge of the brethe.

SAnsugium is the latin worde. In Englyshe it is named an euyll takynge of the breth, for one shal take in more breth then he can expell.

¶ The cause of this impediment.

☞ This impediment doth come of the lunges, or els of straytenes of the breste, and it maye come of greate syghynge.

¶ A remedy.

¶ Fyrst for this matter aboue in the Chapitre named Pectus, and in the Chapitres named Asthma and Disma in the fyrste boke you shall fynde remedies, and for this matter bleptisanes.

☞ The. 60. Chapitre doth shewe of the poores in man.

SArcoides is the greke worde. In latin it is named Poore. In Englyshe it is named poores the whiche be in mans skyn, out of the which doth issue the sweate the whiche doth come out of mannes bodye. And in the tyme that the poores be open, and that the sweat dothe come forth. I do councell all men to take no sodeyn cold neyther to washe handes nor face, nor to go amonges any infectious people infected with leprousnes, or with

the pestilence

pestilēce, feuers or agues, the sweatyng sickenes, or the smal pockes, the masels, and suche lyke. And also to be ware of contagious ayers, as draughtes, dunghylles, prisons, dead cadauers, or caryn, comon pissing places, and suche lyke. And to restrycte swearynge is good to take the pouder of rose leues, and myrtyls.

☞ The. 61. Chapitre doth shewe of. iii. kyndes of Scabbes.

SCabies is the latin worde. In greke it is named Pso ra. In Englyshe it is named scabbes. And there be iii. kyndes, named in latin Scabies lupinosa, Scabies fur furia, and Scabies sabina. In Englyshe it is named scab bes lyke hoppes, and scabbes lyke branne, and scabbes lyke benes. For this matter loke in the Chapitre named Scabies in the fyrst boke. &c.

¶ Scarificacio is named Scarification which is when a chierurgion doth with an instrument skotch and dothe cut lytle small cuttes dyuers tymes vpon a place that is appostumated.

☞ The. 62. Chapitre doth shewe of swellynge aboue nature.

SCirtus is the greke worde. In latyn it is named Tu ber, In Englyshe it is an harde swellynge aboue nature. For al such swellynges you shall fynde in the fyrst boke named the Breuiary of health sufficient remedyes.

☞ The. 63. Chapitre dothe shewe of the synewes of the eyes.

SYrrigis is the greke worde. In latin it is named Ner ui oculorum. In Englisshe it is named. ii. litle sinewes the one of the which doth stretch frō the right side of the brayne to the left eye. And the other sinew doth stretche from the lefte syde of the brayne to the ryght eye crosse

wyse. And yf any of them be broken the ryght syght of that syde is vterly perysshed.

☞ The. 64. Chapitre doth shewe of Slepe.

Sopor or Sompnus be the latin wordes. In greke it is named Hipnos. In Englysh it is named slepe and some doth slepe to muche, and some doth slepe to lytle, and some can not slepe.

☞ The cause of sleppynge to much

¶ The cause of to muche sleppynge doth come of a fleumatycke complexion, or els of greate graueditie in the head thorowe reume, or els it may come thorowe some greate disease, as the phrenyse, or pestilence & such lyke.

¶ A remedy.

☞ Fyrst if the cause do come of reume in the head purge the head, yf it do come by any other sycknes, remoue the cause and take awaye the impediment.

☞ The cause of them that can not slepe.

¶ They that can not slepe, eyther it doth come of wekenes or lyghtnes of the brayne, or els of greate fastynge and sleppynge with an empty stomake, or elles thorowe greate peyne and extreme sycknes, or els it maye come of studienge or musyng to much of some matter, in the whiche some personnes doth wade to farre, bryngynge them selfe into fantasyes

¶ A remedy.

¶ Take of Popilion an vnce and a halfe, of the oyle of Popy, of the oyle of water Lillies, of eche halfe an vnce, myxe this togyther and with towe laye it to the temples. Or els take of wylowe leues of Letuce, of the rynes of white Popy, of Violettes, of water Lilles, of Henbaine, of eche halfe an handfull, sethe this in the water of Sorel and Myghtshade, and with towe lay it to the temples. Or els make a dormitary of Henbaine, and lay to the tẽples.

¶ The. 65. Chapitre doth shewe of grosnes of the browes.

Silach

SIlach is the araby wozde. In latin it is named Grosities palpebrum. In Englythe it is named grosnes of the bzowes, hauynge reednes with vlceracion, and tallynge away of the heares.

☞ The cause of this impediment.

☞ This impedimente doth come of a reumatycke humour distilling out of the head to the bzowes oz els thorowe some lepzouse humour.

☞ A remedy.

☞ Fyzste purge reume and anoynt the bzowes with the oyle of swete Almondes.

☞ The. 66. Chapitre doth shewe of grynding of ones tethe in ones slepe.

STridor dentium be the latin wozdes. In Englyshe it is named gryndynge of ones teeth slepynge.

☞ The cause of this impedimente.

¶ This impediment doth come of debilitie of the lacertes mouyng them violently, & it is a kinde of the crampe

¶ A remedy.

☞ Fyzst purge the head and stomake with the pylles of Cochee, and anoynt the iawes with the oyle of Musterde.

☞ The. 67. Chapitre dothe shewe of astunnynge oz amased.

STupor is the latin wozde. In Englyshe it is named astunnynge oz amased, oz suche lyke.

☞ The cause of this impedimente.

¶ This impediment doth come eyther by a feare oz a palsie, oz els of some great doubt oz admiracion.

☞ A remedy.

☞ If it come of a Palsie, loke in the Chapitre named Spasmos in the fyzste booke named the Bzeuiary of health. If it do come otherwyse, refrayne from the causes afozesayde.

☞ The. 68. Chapitre doth shewe what is a Sinterisey.

SYnterisis is the greke wozde. In latin it is named Attencio oz Conseruacio bona. The barbarous wozde

is named Sinderisis. In Englyshe it is named a power of the soule, the whyche doth reluct agaynst vyces and synne, and redargueth or reprehendeth synne, hauyng euer a zele to kepe his soule clene.

☞ The. 69. Chapitre dothe shewe of the passion of the Splen.

SPlenatica passio be the latin wordes. In Englyshe it is named the passion of the splene.

¶ The cause of this impediment.

❧ This impediment doth come by thought, anger or care, or sorowe, of imprysonment, of feare and dreade and for lacke of meate and drynke. Also it may come of great solytudnes, or solycytudnesse to study, or to be occupied about many matters.

¶ A remedy.

☞ The chefest remedy for this matter is to vse honest and mery company and to be iocunde and nat to muse vpon no matter, but to leaue of at pleasure, and nat to study vpon any supernaturall thynges, specially those thynges that reason can nat comprehende nor vse nat to leane or stoupe downe to write or rede, and beware of slepe the after none, and vse the medecines, the whyche be expressed in the Chapitre named Splen in the fyrst boke named the Breuiary of healthe.

☞ The. 70. Chapitre doth shewe of Skales that may be on the skyn and flesche.

SQame is the latin worde, In Englyshe it is named skales, whyche is a kynde of skabbes that doth lye on the skyn and flesche.

☞ The cause of this impediment.

❧ This impediment doth come of coler adusted, or els of melancoly. For a remedy loke in the Chapitre named Scabies in the fyrst boke, &c.

¶ The. 71. Chapitre doth shewe of Syghynge or Sobbynge.

SVspirium is the latin word, in greke it is named Scesnagmos, in Englyshe it is named syghing or sobbing

The

☞ The cause of this impediment.

¶ This impediment doth come eyther by thoughte or penciliulnes, or elis by feare, or weppynge, or by repleci on, or by some euyl corruption in the stomake.

¶ A remedy

Fyrst after euery sygh make an hem, or cough after it, and vse myrth and mery company, and muse not vpon vnkyndnes, and yf it do come of the corruption of the stomake, fyrst purge the stomake and then vse to eate a rase of grene gynger, and drynke a drought or two of wyne, and vse to eate in sauces the pouder of myntes.

The. 72. Chapitre doth shewe of drawynge vp of the mouth towarde the eare.

Tortura is the latin worde. In English it is named a drawynge vp of the mouth towarde the eare.

☞ The cause of this impediment.

¶ This impediment doth come of a spasmouse cause, some doth saye that it is a palsie, but it is a kynde of a crampe.

¶ A remedy,

Fyrst vse a gargarice, and then frycacions or rubbynges with mustard, reducyng the mouth and lyppes contrarily. For this mat ter loke in the Chapitre named Torture in the Breuiary of health

The. 73. Chapitre doth shewe of a mannes vryne.

Vrina is the latin. In greke it is named Cu ria. In Englysh it is named an vrine. The latyn word is named Vrina (as Egidius doth say) is deriued out of a worde of greke named Vryth, which is to say in latin Demon stracio. In Englysche it is named a demonstracion or shewynge: for by the vryne the humayne disposicions be shewed.

¶ In vrynes or water there be many thynges to be considered and marked: fyrste to marke the quantite of

the vryne, then is to be marked the .iii. regions with the circle, then to knowe the .xx. colours of vrynes, and the xx. contentes, and what all this doth signifye,

¶ Fyrste as concernynge the quantitie of an vryne yf the vryne be but lytle in quantitie it is an euyll sygne. If there be a good quantitie that the regions may be apartly & distinctly decerned with the circle, it is a good signe.

¶ Secundaryly as concernynge the regions. The superial region with the circle doth perteyne to the head and vrayne. The mediall region doth perteyne to the hert, the lunges, and the stomake, and to al other official membets whiche be aboue the midryffe named in latin Diaphragma. The inferial region doth perteyne to the lyuer, and to the kydneis, and the raines of the back and to other inferiall membets. And by the contentes & the colours the whiche be in the aforesayd regions, an expert phisition shall knowe what greke, sickness, or diseases, any man or woman hath in theyr body as it shal be declared more playnely in the colours and contentes.

¶ Thyrdely as concernynge the circles of the vrynes the whiche doth shewe the disposition of the vrayne and of the head.

☞ Yf the circle be wanne or whytysshe it doth signifye a reumatycke head, & there is peyne in the hynder parte of the head.

☞ If the cyrcle be thycke, it doth signifie abundance of reume about the vrayne.

☞ Yf the circle be watersshe of colour it doth signyfye great frigiditie and wekenes about the vrayne letteyng the vrayne to cast out superfluites.

¶ If the cyrcle be purple of colour and thycke, it doth signifye ache in the hynder parte of the head.

☞ If the cyrcle be pale and thyn of colour, it doth signifie

ſie diſtemperance and coldneſ in the left ſide of the head
¶ If the cyrcle be reed and thyn of colour it doth ſignifie peyne in the ryght ſide of the head comyng of coler
¶ If the cyrcle be blewyſche lyke to lead, it doth ſignifye the fallynge ſyckenes, and the apoplexi and mortifi cation of the brayne.
☞ The cyrcle the whyche is grene in colour, in a feuer doth ſignifye peyne in the head commynge by coler, and if it do continue it wyl ingender an impoſtume the whyche wyll cauſe a frenyſy.
☞ The circle the whyche is quauerynge or quakynge doth ſignify peyne in the raynes of the backe.
☞ The cyrcle the whyche is blacke in colour doth ſignifie mortification or deeth.

¶ Of the .xx. contentes in an brine and fyrſt of the ipoſtaſy.

The ypoſtaſy is one of the cheſeſt thinges to be marked in an brine, the hypoſtaſy is the ſubſtance of the brine. I do not ſpeke here of the quantitie of the bryne, but of the qualitie of the ſubſtance the whyche is within the brine, the which doth hange lyke a piene apple in an brine, except the brine be broken and turned out of his proper nature, or els that the patient making the brine be of great debilitie, or that the brine be caried, and ſo the Ypoſtaſy broke, al other brines hauyng a reſydence moſte comonly hath an ypoſtaſy, the whyche if it be whyte it is laudable, and if it be blacke: it is no good ſigne. For this maters a man muſt marke whether the ypoſtaſy be more in the ſuperiall region, then in the mediall region, or the inferial region, or whether it doth holde or hange vniuerſally in al the regions alyke. And alſo to marke whether it be whole, round, or frack, and al ſo to knowe what tyme in the daye it doth fal to his reſidence, ¶ if the brine be caried, the ypoſtaſy muſt nedes

be fracted as I saye and haue no residence, wherfore I do aduertise all men and women the whiche woulde haue their vryne truly sene, let them sende for an expert Phisicion the whiche may se the vryne with the ypostasy vnfracted, and not be caried neicher a horsebacke nor a fote, lest the phisicion be decepued, and the paciente put to hinderance. Many men wyl saye suche a doctour of phisicke and suche a man that vseth the practyse of physycke, can tell this and that and so forth. And I do say that an vryne is a strumpet, or an harlot, for it wyl lye, and the best doctour of Phisicke of them all maye be decepued in an vryne, and his cunnyng and learning not a iote the worse. I had rather to se the egestyon of a sycke person, then the vryne, bothe be good to loke on as it doth appere in the Chapitre named Egestio, in the fyrst boke named the Breuiary of health, &c. I reed or grene ypostasy is no good sygne.

¶ Of the spume of vrynes.

The spume of an vrine is a froth the which is white and doth lye vpon the vryne. And there be. iii. kindes whiche be to saye, a wyndy spume the which is full of burbles, and that doth signifie greate ventositie and much viscosite in the body.

¶ The second spume is lesse then the fyrst, and it doth signifie fleume and corruption in the stomake.

⚜ The thyrde spume is lyke the kome of a Horses mouth and it doth hange togyther without breakynge, and it doth signifye vnkynde heate about the lyuer, or els of euyll humours within the body: or els it maye come of both, that is to say, of ebullycion of the lyuer, or of agilitie of euyll humours.

❧ If the spume be yelowe, it doth sygnyfye distemperance of the lyuer ingendrynge the yelowe Jawnes.

If

If the spume be grene, it doth signifye the grene Jawnes or the grene sickenes named in latin Agriaca.

¶ If the spume be blacke, it doth signifye the blacke Jawnes, or mortification, except menstruousnes, or a greate brose doth demonstrate the contrary.

¶ Of burbles in brines.

There is a dyfference betwyxt a spume and burbles of the spume I haue spoken of, and there be two kyndes of burbles, the one is resident or permanent, and the other is not resident nor permanent. Resident burbles doth signyfye ventositie intrused in the body, or els of a sickenes that hath continued longe, and wyl continue without remedy be founde.

¶ The burbles whiche be not permanente but dothe breake quickly doth signifie debilite or wekenes.

¶ Burbles cleuynge to the brinall, doth signifie that the body is repleted with many euyll humours.

¶ Burbles also doth signifye the stone in the raynes of the backe, named in greke Nephresis, and in latin Calculus in renibus.

¶ Of cloudes in brynes.

Cloudes in brynes be muche lyke a spyder webbe and it doth signifye euyl dygestion cõmyng thorow the imbecillitie of the lyuer and wekenes of the stomake ⚜ If the cloudes be reddyshe, it doth signyfye that the syckenes is very sharpe and stronge.

¶ If the cloudes be yelowyshe, swart, or of purple colour, it doth signifye califaction of the lyuer.

¶ If the cloudes be fatyshe, it doth signifye vnkynde heat in the spirituall members, and wastynge of naturall moysture in man.

¶ Of slymy and congelate matter in an bryne lyke the white of a rawe egge halfe decocted.

If

YF there do appere in anye vrine a flemy matter lyke the whyte of a rawe egge, it doth signifie peyne in the raynes of the backe, and in the issue of the bladder, & peyne about the foundment, and in the heed of the yerd, and yt it be not holpen betyme the patient shall dye of that infyrmyte.

☞ Of dystyllacions of nature.

WHan I dyd dwell in Scotlande and dyd practice there Physicke I had two lordes in cure that had distyllacion lyke to nature, and so hath many men in al regyons. For this matter let no man dismaye hym selfe, for it is a thynge sone holpen, as it dothe appere in the fyrst boke in the chapitre named Gomotrhea passio in the Breuiarye of healthe.

☞ Of matter and fylthe issewynge with the vrine.

YF there be any matter or fylth in the residence of an vrine, on any vlcerus matter, eyther it doth come from the raynes of the backe, or els from the bladder, or els from the lyuer, yf it doo come frome the raynes of the backe, the patient dothe fele peyne about the loynes and flankes, yf it do come from the bladder, the pacyent doth fele peyne about the share, yf it come from the lyuer, the patient doth fele peyne about the ryght syde.

☞ Of fatnesse in an vrine.

DYuers tymes a fatues lyinge vpon an vrine doth signifie consumynge of nature, or els dysoluynge of the kidneys and the fatnes of the raynes of the backe and here is to be noted that there is .ii. kyndes of fatnes in an vryne, the one is greasy and the other is of an oyley substance: if it be greasy it doth signifie debilitie and wekenes, and wastyng of nature, yf it be oylyshe it doth signifie a feuer hectycke, or els some other sickenes that wyll fall to the patient shortly after.

Of

☞ Of a blody vrine.

AN vrine the whiche blode hath turned it into rednes dothe come .iii. maner of wayes, it maye come from the lyuer, it maye come from a vayne named Kyli, or els it maye come from the bladder, yf it do come from the bladder, the vrine wyl stynke and the substance wyll fall to the bottom, and the pacient feleth payne in the share and bladder and the yerde, yf the blode do come frome the lyuer the vrine is clere blouddyshe and the pacient dothe fele payne in the ryght syde, yf it do come of a vaine named Kyli, than some vaines the which hath a recourse to that vayne is vroken and the bloude so stillynge from the vayne doth make it blodyshe, also bloude maye come in an vrine frome the raynes of the backe and than into the bladder, and than the pacyent dothe fele payne and pryckynge in the raynes of the backe the whiche dothe come of the rasynge of a stone in one or other condyte or syde.

¶ Of grauell in a mannes vrine.

DYuers tymes grauel doth issue out with vrine and there be .iii. kyndes of grauell, whiche be to saye, reed grauell, blacke grauell, and whyte grauell, yf the grauell be whytishe it dothe signifie that the pacyent hathe or shall haue the stone ingendred in the bladder, yf the grauell be reed the stone dothe ingender in the raynes of the backe, and yf the grauell be blacke it is ingendred of a melancoly humour.

¶ Of an vrine the whiche hath a content lyke chopped heares.

YF in an vrine doo appere a content lyke as heares were chopped in it: it dothe signifie resolution and wastynge in the raynes of the backe.

¶ Of an vrine the which hath a content lyke vran.

AFurfurouse water or vrine that is lyke as vranne were in it, doth signifie an vnkynd heat with a consumpcion

ſupption, and if the patient haue no feuer the bladder is ſcabbed or ſkuruie.

¶ Of an vryne the which hath a content lyke ſcales.

AN vryne in the whiche is a contente lyke ſkales bygger then a furfurouſe content, it doth ſignifye longe ſyckenes, and yf it be thycke and heuy, it doth ſignifie mortification.

¶ Of an other ſorte of ſcales in the content of an vryne.

IN this matter take good hede, that thou do marke a furfurous vryne from a ſquamus water, and a ſquamus water from a ſkaly water, for as I ſayde the furfurus water is lyke bran, and doth ſignifie as I haue ſayde. The ſquamus water some what bygger then the flakes of bran, doth ſignifie a conſumption, but a ſkalye water lyke to the ſkales of fiſhes doth demonſtrate a feuer etycke.

☞ Of motes in an vryne.

MOtes in an vrine be like the motes the which doth fall and aſcende in the ſonne ſhynynge in at a doore or wyndowe, doth ſignifie the goute or corruption of humours in the inferiall partes, and reume is a greate matter in this cauſe.

¶ Of diſtillacion of nature with the vryne.

YF nature do appere in an vryne, it doth ſignifie that ſome polucion or deceperynge of nature was hadlately before, if noſuche thynges were before had but did come by chaunce or debilitie it doth ſignifie the palſye, or the fallyng ſickenes, or the apoplexy or ſuch like

☞ Of a content in an vryne lyke vnto aſhes.

A Content in an vryne lyke to aſhes, doth ſignifye the pyles and the emorodes, or a womans flowers or termes, or peyne in the inferiall partes.

☞ Of rawe humours in an vryne.

In

A vryne the which hath rawe humours in it, yf they do lye in the bottome of the vryne it doth signifie peyne in the raynes of the backe, and sometyme in the codde, and if the humours be in the mydle region, it doth signifye wynde in the stomake and in the guttes excesse of meate and drynke, yf the huinoures be in the supreme region, it doth signifie an euyl splene, a reuma tycke head and shortnes of wynde.

Of the colours of vrynes, and fyrst of a blacke vryne.

In this matter I wyll begynne fyrste with a blacke water, and so wyl ende with a blacke water. All auctours in maner affyrmeth and doth say, that it is impossible to make whole them the whiche be sycke, in whose vrynes any nygredycie or blackenes hath dominion, I was of that opinion myselfe vnto the tyme that I was oft decepued and proued this matter contrary, as I wyl reherse. I dyd practyse phisicke fyrst in Scotlande, and after that I had tarted there one yere, I returned then into England and dyd come to a towne in yorkeshire named Cuckold where a bocher had a sonne that fel out of a hyghe haye tycke: and his water was brought to me, and when I dyd se the vryne blacke, I dyd iudge death accordyng to the sayeng of such auctours as I had redde, this not withstandynge, the father of the chylde dyd desyre me to giue his sonne (so sore brosed) a medecine for a brose & the pacient recouered. Also maister Edmonde Wo[ũ]terson had a frenche preste named syr James, the whiche dyd fal out of the toppe of an elme at his place at Wheley, & he beyng specheles and as deade: for a space God and I recouered hym, his blacke vryne not withstandynge.

A wom[ã]

A woman in Scotlande haupnge the blacke Jawnes, haupnge a blacke water was recouered vnder my handes at Lythco with the lowgh beyonde Edynborowh. Also dyuers menstruouse women beynge grosse or corrupted haupnge theyr termes, dyuers tymes wyll haue a blacke water and yet in no maner of parell. All other blacke waters dothe demonstrate death.

¶ Of a blewy the vrine.

☞ An vrine which is blewe or blewysche doth signifie eyther a flyxe or els an Hiedropsie, and payne and dysplesure in the lyuer.

¶ Of a whyte water lyke mylke.

¶ An vrine lyke to mylke or haupnge a mylkysche colour doth signifie payne in the splene, and eupll digestion and a colde lyuer, and also suche waters dothe shewe infection of the pestylence, and wormes and the kyndes of hiedropsies,

¶ Of a whyte water lyke water or glasse.

☞ An vrine that is lyke water or glasse, dothe signifie excesse in takynge to muche drynke, or els paynes in the raynes of the blacke, and Ipocrates sayeth in his aphorismus that a whyte clere is euyl in nefretycke & a frantycke person, and Theophilus affirmeth the said wordes in hys iudiciall of vrines, and I do saye that they the whiche dothe drynke muche shall haue a whyte & thyn water and perauenture haue none of these aforesayde impedimentes, and yet the lyuer is distempered.

¶ Of an vrine named in greke Inopos the whiche is a dimme water.

☞ An vrine that is dymme and darke dothe sygnifye adustion of blode, and loke what iudgement is geuen in an vrine named Kianos, & that is to be iudged here in Inopos, for these vrines doth take their color of the super

fluitie

flutte of bloud, or els these vrines be ingendred of the dystemperance of the lyuer, for as much as the lyuer can not deuyde the pure from the vnpure, and if any of these two aforesayde vrynes haue no residence in the bottom of the vryne with a feuer, it doth signifie death, and without a feuer it doth demonstrate eyther some kyndes of the gout or hiedropsies, or els skabbes. U

☞ Of an vryne that is grene of colour.

¶ An vryne that is grene doth signifye adustion of coler. The phisitions in Grece and in Constantinople doth determyne that a reede vryne dothe signifie adustyon of coler: howe be it, yf it be a grene water, it doth come of coler: and it doth signifye the grene Jawnes or the grene syckenes, and resolucion of the natural humiditie of the pacient.

☞ Of an vryne that is grenysshe.

¶ An vryne that is grenysshe doth signifye adustion of bloud the which doth induce the yelow Jawnes and the turnyng of a mans natural complexion into vnnatural.

¶ Of an vryne that is darke or a dymme grene.

☞ An vryne that is darke and dymme grene, doth signifye adustion coler and melancoly, and doth induce the blacke Jawnes.

☞ Of an vrine that is falowe named in greke Ikyropos.

☙ An vrine that is falowe lyke the heare of a falowe beast: doth signifie an hiedropsie or a wynde vnder the syde, or the stone in the raynes of the backe, or apostumacion in the longes and fleume.

☞ Of a yelowe vrine.

☙ An vryne that is yelow lyke the yelowysshenes of an horne of a lanterne that is vryght: doth signifye that melancoly hath great dominion in the body, and yf there be any thynge of watersyshe colour, it doth signifie that fleume hath great dominion in the body.

☞ Of an vrine named Caropos.

❧ An vrine the whiche is betwyxt whytyshe and yelowyshe of colour: doth signifye abundance of fleume & melancoly and vnperfecte digestion, and if there be any sande or grauel in it, it doth signifye the stone.

☞ Of an vrine that is pale.

☞ An vrine that is pale of colour doth signifye abundance of fleume, and yf it be spysse or thycke, it doth signifye a cotydyane, and yf it be remyshe, then is there great coldnes in the body.

☜ Of an vrine that is palyshe.

¶ An vrine that is palyshe doth signifye abundance of fleume and some coler, & great distẽperante of the body.

☞ Of a water that is citrine.

❧ An vrine that is citrine, is a colour the whiche is betwyxt yelowe and reddyshe, and yf the vrine be vrighte, it doth signifye distẽperance of the spene, and if the vrine be thyn of substante, it doth sygnyfye distemperance of the lyuer, and yf such an vrine be ful of burbles it doth signifye that the lunges be out of order, and dystemperated.

☞ Of a subcitrine vrine.

× ¶ An vrine that is subcitrine is a coloure the whiche is betwyxt a whytyshe colour and a yelow, and it doth signifye abundance of fleume myxt with coler.

☞ Of an vrine that is ruddy lyke vnto golde.

❧ An vrine the whiche is ruddy like vnto golde doth signyfy a begynnyng of some sickenes ingendred in the lyuer and the stomake, and if it be thyn in substaunce it doth signyfye abundance of fleume the whiche wyll ingender some of the kyndes of feuers.

☞ Of an vrine that is ruddy she dymmer then golde.

¶ An vrine the whiche is ruddyshe somwhat dymmer then golde doth signyfye an chyldren distemperance, in

aged

aged persons it is a good sygne of health : so be it the contentes be good , for wyse and experte Phisicions dothe iudge more by the contentes than by the colours of vrines, for there is not the wisest Phisicion liuynge: but that (I beynge an whole man) may deceyue him by my vryne, and they shall iudge a sickues that I haue not: nor neuer had, and all is thorowe distemperaunce of the bodye vsed the day before that the vryne is made in the mornynge, and this I do saye as for the colours of vrynes is a strumpet or a harlot, and in it many phisicions maye be decepued, but as touchynge the contentes of vrynes experte phisicions maye knowe the infyrmyties of a pacient vnfalyibly. U

¶ Of an vrine which is as redde as a burnynge cole.

¶ An vryne the which is red of colour lyke burnynge coles doth signyfye a feuer, or els inflammacion of the lyuer, and yf the vryne be coludy, it doth signyfy a plurefye, and yf the vryne be thycke, then the bloud is infected, and yf the vryne be thyn and cloudy it doth syguyfy that coler abundeth.

☙ Of an vryne that is reed as bloud.

¶ An vryne that is reed lyke bloud and doth stynke, it doth signyfye a putryfyed feuer, or els some impedimente in the inferyall partes.

☞ Of an vryne that is reddysche lyke watersche bloud.

❧ An vryne that is lyke watersche bloud doth signyfy putrifaction or corruption of the inferyall partes and representeth those thynges that an vrine the which is red

☙ Of a blacke water.

¶ I sayde that I wolde begyn with a blacke water, and so ende with a blacke water, A blacke water dothe signyfye except in certeyne causes, as I haue shewed in the begynnynge of this Chapitre, death.

¶ To knowe a womans water from a mans water after the course of physycke, it is a dyffycyle thyng, for al the rules of physycke sayth that a womannes water is more tempse then a mans water, and that a womannes water hath litle spnne or none, except she be with child that she be past bearynge of chyldren, or haue retencion of her flowers, in suche women the vryne wyll be spumouse: and for as muche as they be ful of imbecillytye I wyl not pertracte of theyr vrynes for there then I haue done.

☜ Addicions for certeyne impediments.

A Froncle is a lytle impostume ingendred of a gross bloud.

☞ A remedy.

¶ Take of the rote of white lyllyes, of malowes, of eche. ii. vnces, stampe them together with swynes grece and make a playster, for the rest loke in the fyrst boke in the Chapitre named Elepnon.

☜ For a broken shynne.

¶ Take an olde Oxen leke that is gentyll and fyne, and laye it to the sore or place, but fyrst washe the place with whyte wyne, yf nede shal require.

¶ Dislocation is when a bone is out of ioynt.

☞ For one that hath losse his speche or tonge tayed.

¶ If one haue lost his speche, eyther it is thorowe some great syckenes, or els thorowe a palsye.

☞ A remedy.

¶ Take a grayne of castory and lay it on the tonge, and do so thre tymes and vse gargaryces. If one be tonge tyed, there is vnder the tonge a strynge the which must be cut when the sygne is not in the head nor in the throte, and washe then the mouthe with whyte wyne, or with a lytle secke and water of plantayne, and vse pera logodion nimphitum or pera sacra logosii. Chyldren that can not speake vnto the tyme that they do come to a certein age, doth speke these. iii. wordes. Aua, Acca, Agon. Aua doth signifye father, Acca doth signifye ioye or myrth, Agon doth signifye dolour or sorow all infantes doth speke these wordes if a man do marke them, and what wa doth signifye when they crye, I coulde neuer rede of it, if it do signifye any thynge it is displeasure or not contented.

Tri

¶ Tisera saraſenica, or els ſerpentes fleſhe eaten doth make an olde man ponge, ſuche thynges is much vſed in Turkey, and in chriſtentie in hyght countries.

VVea is the latin worde. In Englyſhe it is named a pellycle or a ſkyn in the eye the whyche doth couer a part of the eye named Chronea.

SOmnia is the latin worde. In greke it is named Enipnia. In Englyſhe it is named dreames.

¶ The cauſe of this impediment.

☞ This impedement doth come moſt comonly of wekenes or emptynes of the head, or els of ſuperfluous humours, or els of fantaſticalnes, or collucion, or illuſyons of the deuyll, it maye come alſo by god thorowe the good aungell or ſuch lyke matters: but ſpecially of fraction of the mynde and extreme ſickenes doth happen to many men.

☞ A remedy.

¶ For this matter vſe dormitary, and refraine from ſuch matters as ſhulde be the occaſion of ſuch matters and be not coſtiue. &c.

¶ Thus endeth theſe bokes to the honour of the father, and the ſonne, and the holy ghoſt to the profyte of all poore men and women. &c.

Amen.

Here foloweth the table of this preſent boke,

¶ The.i. Chapitre doth ſhewe of the diſtemperance of the ſtomake. fo.ii.
¶ The .ii. Chapitre doth ſhewe of litle fat graines in the browes. Fo.eo.
¶ The thyrde Chapitre doth ſhewe. of hooze and of whyte heares. Fol. eodem
¶ The.iiii. Chapitre doth ſhew of chaſyng vnder the eares. Folio.eodem
¶ The.v. Chapitre doth ſhewe of Cartylages or gryſtles Fol. eodem.
☞ The.vi. Chapitre doth ſhewe of a curſyt. Folio .iii.
¶ The.vii. Chapitre doth ſhewe of agueſſes in a mans fete. Fol.eodem.
¶ The.viii. Chapitre doth ſhewe of a mans neeke. Folio.eodem.
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